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ART. I.—*The Progress of Maritime Discovery, from the earliest Period to the Close of the Eighteenth Century. Forming an extensive System of Hydrography. By James Stanier Clarke, F. R. S. &c. Vol. I. 4to. 3l. 8s. Boards. Cadell and Davies. 1803.*

WHEN we contemplate the varied and important contents of this volume; when we reflect that it only announces the prospect of five or six similar ones, to connect, in one work, the substance of numerous publications of interest and value, we are astonished at the boldness, we had almost said the temerity, of the author. Professions are, indeed, easy; and to copy, or more compendiously to compact, the narratives of different voyagers would consume the *paste* of indolence rather than the midnight oil of study. This is not, however, Mr. Clarke's design, and certainly has not been his practice. Tracts of peculiar rarity and curiosity he has, indeed, preserved entire; and has, in general, collected with great judgement from the best authors. From some cause or other, we certainly opened the work with prepossessions not greatly in its favour, but soon found reason to discard them; for we perceived our author's knowledge to be extensive and varied; his diligence and attention indefatigable. To say that we find nothing to reprehend, would not be true; but, whatever censures may escape us will often proceed from mere differences of opinion, and will not affect the author's general character as an acute and diligent inquirer; as a scholar, or a geographer.

'The introduction to this volume will be found to contain a progressive memoir of maritime discoveries by the Cuthites, and Phenicians, the Greeks, Carthaginians, and Romans. The work itself, after some illustrations of commercial history, in which, among other subjects, the doubtful progress of the Norman mariners is glanced at, proceeds to review the early periods of Portuguese history prior to the fifteenth century; an account is then given of their most distinguished writers on Portuguese Asia and America; and

the history of their discoveries follows, from the reign of John the first in 1385, to the arrival of da Gama in 1498 on the coast of Malabar; which completes the first great division of my labours.' p. vii.

The remainder of the preface contains an account of some collections, not inserted in Mr. Locke's catalogue, preserved in the Appendix, and some further statements of the author's designs.

'In all of these collections, though in Astley's least of any, hydrography has been considered in a secondary, and frequently in a subordinate point of view. The great objects of this branch of science, so interesting to a great commercial nation, and so important to its navigators, are dispersed through an infinity of volumes, and often erroneously given. Authorities have been seldom cited; the claims of nations, and individuals, to the merit of their respective discoveries, are too faintly traced; the remarks of the navigator and traveller, united in the same work, destroy that connection and arrangement each might separately possess; the dissertations and remarks of nautical men have multiplied, until some of the earliest, and most valuable, are nearly lost amidst the mass of information that exists; so that it appeared necessary at the close of the eighteenth century, to arrange, and separate, the stores which preceding ones had afforded; and thus to form a general system of hydrography, equally interesting to the navigator, the statesman, the merchant, and to readers in general.' p. xviii.

Mr. Clarke takes up his subject at a very early period—the origin of navigation from observation of the practice of the nautilus, noticing, with some fanciful authors, antediluvian navigation, and antediluvian magnets and clocks. The judicious epic poet, and the historian, might follow his example:

'Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.'

The historian, indeed, cannot, like the poet, rush in *medias res, non secus ac notas*; but, as his object is real events, it is scarcely necessary to invade the region of fable, or arrive at facts through the medium of fancy. The ark, it is remarked, was well adapted for containing a variety of objects within a comparatively small bulk; and ships, built on this model, have been found very advantageous, as the stowage is considerable in proportion to the superficies. Had the antediluvians possessed ships, it is supposed that the family of Noah would not have been exclusively preserved; but this argument is inconclusive: the waters prevailed so long on the earth, that, had other vessels existed, famine would have proved as fatal as the deluge; and divine inspiration was no less apparent in having provided the means of support, and of a continuation of the species, than

in having suggested the form and construction of the floating habitation.

The ark rested on the mountain Ararat, on the east of Shi-naar, the east of the plains of Babylon, on a portion of that high mountainous ridge, which distinguishes the central part of Asia, so often noticed by us as the source of numerous rivers, which flow in different and opposite directions. From this point, the whole human race could be most conveniently dispersed; and India and Chaldæa, as from a central spot, be nearly at the same period inhabited.

The ark is not unnecessarily introduced either by Mr. Clarke or by us; for the author, adopting what we consider as the reveries of Mr. Bryant, has followed the Arkites, the Cuthites, and the Ammonians, in our opinion, too closely:—but we must be more explicit.

Greece, we have often had occasion to observe, has made the history of all her neighbours her own. Was a sea called the Hellespont? she substituted a Hellè. She introduced an imaginary Dardanus, a Tros, an Ion, &c. as ancestors of those whose origin she was unacquainted with. It does not, however, follow that this was done in every instance; but where is the line to be drawn between history and fable? Facts, that are detailed with minuteness, with circumstances not incredible, and suitable to the situation of the actors, and the state of society at that æra, should not, we think, be rejected because a part may be fabulous. A dense cloud overspreads the horizon of ancient history. It is, however, occasionally enlightened by a meteor; sometimes the cloud, for a moment breaking, discovers a brilliant spot. Some judgement is then necessary to distinguish the false from the true light: but, unfortunately, no mental telescope of high powers seems to have been employed, except in a very few instances, posterior to the days of Newton, to discriminate the truth. Since the controversy, excited by Mr. Bryant, respecting the siege of Troy, we hazard little in considering this as a real event; and, since the piratic exploits of the Grecians have been acknowledged, since piracy was no disgraceful occupation, as little is risked by considering Troy, for the reasons lately assigned, as a place of peculiar riches, and an object powerfully attractive to the piratic plunderer. Mr. Clarke will not deny the existence of a former extensive commerce in the Euxine: it was demonstrated, with singular ability, by his grandfather, in the 'Connexion of the Saxon and English Coins.' May we not, then, take one additional step, and suppose the Argonautic expedition a similar enterprise? The invaders were equally poor; and the Colchians probably not inferior in riches to the Trojans.

In this part, however, we feel some difficulty, not from want of proof, but from our inability to bring these proofs within a moderate compass. But, to be as brief as possible—we pre-

sume, from the united voice of antiquity, that, with the exception of one period, the Egyptians were never 'conquerors or colonisers.' They yielded, by turns, to the Shepherds, the Edomites (for in this point we must distinguish them), and the Ethiopians. The Edomites, we know, were a naval, enterprising race; the Egyptians had a superstitious aversion to the sea. The Edomites were, probably, always the conquerors; for their colour, their possessions, their employments, and whatever related to them, were 'an abomination to the Egyptians.' The consequence then is, that, though situated on the Red Sea, the Egyptians never had any share of the Indian trade. The only brilliant period of their history was that of Sesostris. It is a very early and an obscure æra, much contaminated with fable and fictitious exploits; but the general consent of antiquaries has established the existence of their only undisputed colony, at the mouth of the Phasis in the Euxine. This is said to have been established under Sesostris; and the spot was probably chosen as a *dépôt* of the riches of India, brought through the passes of Mount Caucasus. This course of commerce our author admits. On this foundation, then, we suppose Colchis the object of a piratic expedition; and the golden fleece, the riches which the Indian commerce had accumulated.

The difficulties, raised against the credibility of this voyage, arise from the repetition of the story, with additional and altered circumstances. Orpheus we think a real personage; but this is immaterial. The Argonautics, called from him, is a poem of great antiquity, very nearly if not absolutely of an equal age with Homer's Iliad. It describes, with some mixture of fable, a voyage, on the whole, clear and consistent, whoever may have been its author. The adventurers fail in their attempt; and, as they know that their retreat will be intercepted, they advance to the source of the Phasis. The Argo is represented as portable; and the distance to the Wolga as inconsiderable. In our own day, two or three portages, much less considerable, might bring them to the Baltic; and every appearance tells us, that formerly the lakes and rivers were larger and deeper than at present; whence it is more probable that the portages were inconsiderable, if they existed at all, than that they were of their present extent. Where, then, are the difficulties? They arise, in some measure, from the idea that this navigation was unknown at that period, and partly from the circumstance that Apollonius and Valerius Flaccus found another course for the return of the adventurers. We may, however, at least presume that an author, older than the æra of Onomacritus—for in his time the Argonautics, attributed to Orpheus, were discovered—would probably know more of this expedition than a poet in the court of Ptolemy Euergetes; and if the latter thought the course incredible, his difficulties should not be adduced to encumber the original narrative. The same argument will apply to the tale

of Valerius Flaccus; and it must be remembered that these are inconsistencies of their respective authors, not of the descriptions of Orpheus.

The great point then remains—Was the navigation unknown at that time? The country was certainly not unknown. The extensive commerce of the Euxine admitted of the commodities of the north, as well as of the east; and, among those mentioned by Mr. Clarke, in his 'Connexion,' &c. are many of this kind. M. Buache has more pointedly shown a commercial communication of the Baltic with the Euxine; and the descriptions of Herodotus, though mixed with fables and inconsistencies derived from a wish to assimilate other countries with Greece, and their appellations with the Grecian language, evince that the countries on the north and the west of the Euxine had been traversed.

By sea, the Phœnicians had traded early beyond the Straits of Gades. Whether commercial jealousy led them to disguise their course, or their descriptions have been lost, we know not; yet, from some circumstances, the former is more probable; and it is supported by the darkness and horror spread around the western regions. They *there*, indeed, placed the Fortunate Islands; but their situation was uncertain; and on the west was the gloomy realm of Pluto: *there* Atlas supported the world; and all beyond was unknown. Yet they navigated the Atlantic, they reached the Scilly Islands in search of tin, and the Baltic to bring home amber: this last circumstance is the only one that Mr. Clarke seems to have omitted in his account of the ancient commerce and navigations. There is no reason, then, why the Argonauts may not have known the existence of the Baltic, its communication with the Atlantic, and, ultimately, with the Mediterranean. The whole story involves no inconsistency, and little difficulty.

We have engaged, at some length, in this account, as a striking feature in ancient navigation, since we had in part promised it; and since our author, with Mr. Bryant, cuts the knot, by denying the reality of the expedition. We have been obliged to reduce our arguments within narrow limits. It will be obvious that these, with their requisite supports, would fill a volume. At some future period, probably, such a volume may appear. It is singular that the Orphic Argonautics have not been translated.

The Trojan war, another of those maritime events, which, from its importance and consequences, obtrudes itself on our notice, has been sufficiently discussed in former parts of this journal. Some subjects, connected with the ancient navigation, noticed by our author, we may shortly attend to, before we resume the more striking features of the naval history.

One of these is the invention of the magnet, and its applica-

tion to the use of the navigator. This subject is not sufficiently brought together. It is dropped, and resumed, without, however, adding to the general stock of information. The arrow of Abaris, the golden cup of Apollo, the self-directed ship, have been supposed to allude to the mariner's compass, without any sufficient foundation. It is not probable that the ancients had any such assistance; or its wonderful powers would have been more clearly explained, and some deity would have been adduced as the inventor. The olive was attributed to Minerva; the horse, to Neptune; but the loadstone, which connects countries most distant, and facilitates a path through the trackless ocean, is an object of superior consequence to either. The famous Atlantic island is also mentioned; but without any particular elucidation. We shall not enlarge on a subject not particularly connected with the '*Progress of Discovery*,' except to remark, that, from the Azores to the Cape de Verds, and from the latter to the coast of Brasil, numerous connected shallows support the suspicion of islands having once existed in that part of the Atlantic. If every circumstance be compared, the existence of such lands is, on the whole, more probable than that the Egyptian story should be wholly fabulous: and this circumstance will admit of another application. It is by this path that we must, in part, seek for the origin of the population of America;—we say in part only, for there must have been many other sources, some of which we have formerly pointed out.

The voyages of Solomon, or rather under the direction of Solomon, to Ophir, are objects of peculiar consequence to the historian of the '*Progress of Navigation*;' and the topic is considered at some length. Mr. Clarke, with some other authors, is willing to fix Ezion-geber on the western branch of the Red Sea; which is still rendered more probable from the effects of the east wind, which destroyed the fleets of Jehoshaphat in that port. Ophir is now generally believed to have been situated in the Mozambic channel, either at Soffala or Benomopata; and Tarshish was probably at no great distance; at least the ships of Tarshish are said to have sailed *with* the fleets of Solomon to Ophir; and the ships of Jehoshaphat, designed for Tarshish, were stationed at Ezion-geber when the fatal east wind destroyed them.

The gold and ornaments of the temple were certainly brought from Ophir, &c. through the Indian Ocean; yet David appears to have made considerable efforts to obtain a nearer and more secure track to India, than by the Red Sea. Enpolemus, an ancient historian, quoted by Mr. Clarke, has given an account of the victories of David in Arable. He informs us, in the fragment preserved by Eusebius (*Chron. cap. 9. p. 447*), which our author appears not to have seen, that

David conquered the Assyrians, the Phœnicians, and the tribes who inhabited the banks of the Euphrates. He thus had access to the Persian Gulf; and the historian expressly observes that he availed himself of these advantages, to collect materials for the temple which he was not permitted to build. Thus only was India known at this early period; for our author agrees with Dr. Vincent, and the first authorities, that, neither from the Red Sea nor the Atlantic, was the Cape of Good Hope passed by the ancient navigators. The voyage of Nearchus is considered at some length, and an abstract of Dr. Vincent's admirable work, on this subject, is added: we trust the second part of the Periplus of the Erythrean Sea will not long be delayed.

The naval history of Carthage is another striking object that claims attention; and this, as well as the situation of Old Carthage, are explained with as much accuracy as the little obscure information we possess will allow. We are only acquainted with Carthage from Roman history; and we have much reason to think the source polluted, and the streams consequently impure. The early treaties between Carthage and Rome, preserved by Polybius, show, that the former dictated as the sovereign of the sea, and the latter submitted as an obedient subject, till able to contend with a prospect of success. Hanno's voyage is one of those events which have penetrated the obscurity that hangs over the Carthaginian history. It is a subject which we have already noticed under the guidance of Mr. Falconer and M. Gosselin; and to the ideas of the latter, respecting the extent of the voyage, Mr. Clarke pays, seemingly, a reluctant deference. The voyage of Hamilco to the north has not reached us. As our author supposes that it was directed to the Tin Islands, the situation of which was scrupulously concealed, it is probable that no part of it was ever known; and that the secret archives of Carthage were destroyed with a savage and an impolitic zeal. This voyage leads Mr. Clarke to notice the commerce between Carthage and the Scilly Islands; but he adds nothing peculiarly new. We have formerly stated that they probably came to the Tamar, that the tin was procured from the coast of Devon, and that the supposed Ictis was rather the denomination of a creek, or harbour, than of an island. Yet Vectis may have been the name of one of the Scilly Islands, as it was of one opposite the coast of Hampshire; and the appellation, perhaps the island itself, may have disappeared. Mr. Clarke, like some inferior historians, does not seem to be aware of the indispensable necessity of tin, and talks of its utility to the *dyer*, *enameler*, &c. while it was chiefly employed to give a hardness to copper in the formation of their military weapons, and, as we have more lately learnt, of their coins. Our western neighbours may, perhaps, complain that *their* con-

nexion with Carthage has not claimed its proper share of attention.

After the destruction of Carthage, Polybius, probably assisted by Carthaginian pilots, undertook to follow the steps of Hanno; but his voyage did not equal, in extent, that of the Carthaginians, whatever it may have been: the fragment is preserved in Pliny. Some account of the knowledge which the ancients had acquired of the Atlantic is added; but it contains only information often detailed—particularly by Gosse. We shall add, as a specimen of our author's manner, his observations on the magnet, with the arguments from which it was concluded that the ancients employed it as a mariner's compass.

'Among the most respectable advocates for this theory' (that the magnet was known to the ancients), 'Mr. Maurice, whose opinion has been already noticed, deserves to be placed. He is inclined to think that the stations of the Abury temple, and the stupendous solar one of the Druids at Stonehenge, were fixed with mathematical precision, to correspond with the four cardinal points, an idea which is supported by Dr. Stukeley; who imagines, that, in thus fixing their situation, they used a compass, or magnetic instrument: and the same writer has most ingeniously attempted to ascertain, from the variation of that needle, the exact æra of the construction of either building. Mr. Maurice then adds, "that the magnet is mentioned by the most ancient classical writers, under the name of *lapis Heraclius*, in allusion to its asserted inventor Hercules. One of the most curious and remarkable of the mythologic feats of Hercules was his sailing in a golden cup, which Apollo or the Sun had given him, to the coasts of Spain, where he set up the pillars that bear his name. . . . It ought not to be concealed, however, that by some mythologists, and especially by the author of some letters, on this subject, to sir Hildebrand Jacob, this mysterious vase, given by Apollo to Hercules, is contended to have been itself the mariners compass box; by which, not in which, he sailed over the vast ocean. The same author contends, that the image of Jupiter Hammon, whose Libyan temple according to Herodotus took its rise from Phenicia, was nothing more than a magnet, which was carried about by the priests, when the oracle was consulted, in a golden scyphus: that the famous golden fleece was nothing else: whence, he says, the ship which carried it is said to have been sensible, and possessed of the gift of speech; and, finally, that the high authority of Homer may be adduced to corroborate the conjecture, that the Phæaciens, a people renowned for nautical science, had the knowledge of the magnet; for he observes, either that certain lines in the eighth book of the *Odyssey*, describing the Phæacian vessels as instinct with soul, and gliding, without a pilot, through the pathless ocean to their place of destination, allude to the attractive power of the magnet, or else are utterly unintelligible. Whatsoever truth there may be in this statement, it is evident, from the ex-

tensive intercourse anciently carried on between nations inhabiting opposite parts of the globe, where the stars, peculiar to their own native region, could no longer afford them the means of safe navigation; that the important discovery must be of far more ancient date than the year of our Lord 1260; to which it is generally assigned, and by the means of Marco Polo, a man famous for his travels into the East."

"To these observations I shall not presume to oppose any remarks of my own, but shall resort to men of equal talents and attainments with Mr. Maurice, and first to my learned relation Dr. Wotton; who was of opinion, in his reflections upon ancient and modern learning, that the magnet was known and admired by the ancients, but was never employed for the purposes of navigation. "But I shall rather chuse to speak here of the discoveries which have been made in the mineral kingdom without the help of chemistry: the greatest of which is, of a stone which the ancients admired (their opinions are collected by Gassendi in his animadversions upon Laërtius's Life of Epicurus, p. 362.), without ever examining to what uses it might be applied; and that is the magnet; the noblest properties whereof sir William Temple acknowledges to be anciently unknown: which is more indeed than what some do: this they have collected from a passage in Plautus, where by *vorsoria* they understand the compass, because the needle always points towards the north: whereas *vorsoria* is nothing but that rope with which the mariners turned their sails." In this opinion Dr. Wotton had been preceded by an earlier writer, whose valuable treatise on navigation appeared in the second volume of the Harleian Miscellany. Mr. Philipott student of Clare Hall observed, that, "although the loadstone was certainly called by the Greeks *lapis Heraclius*, it was not because Hercules Tyrius first made known the virtue of it, but from its being discovered near Heraclea, a city of Lydia. It was also called for the same reason *lapis Lydius*: but to the ancients it was only known under the idea of a touchstone.—Nor does the name of *magnes*, promiscuously used both by the Greeks and Latins, owe its original etymology to any other root, or cause, than that it was found near Magnesia, a city of Lydia, of which Heraclea above mentioned was likewise a part; whence it hath ever since obtained the denomination of *lapis magnes*: this Suidas asserts for the Greeks, and Lucretius affirms the same for the Latins." p. clxxvii.

The naval history of Rome, after the destruction of Carthage, has but few brilliant epochs; and, in maritime researches, their annals are barren. The accidental discovery of Ceylon, by the freed-man of Annius Plocamus, and the voyage recorded in the Periplus of the Red Sea, are the most striking features. The former is detailed by Pliny; the latter has lately been in part the subject of our consideration in Dr. Vincent's translation. The naval history of the Goths is abridged from the luminous narrative of Gibbon; to which is annexed, a Dissertation on the Commerce of the Romans, by the author

of the Connexion, &c. the grandfather of our historian; and some observations on the same subject by Dr. Taylor.

Such is the introduction to this vast and stupendous work, which we have followed with unusual attention, for the reasons already assigned. We have chiefly to regret that the author in so few instances offers his own opinion, and so often copies from others, without more comprehensively compacting the detail.

It is, however, a work that displays peculiar learning and abilities, and merits our warm commendation. Some portion of the subject of which it treats, and which is partly lost in the obscurity of antiquity, and partly trenched upon by modern navigation, might, nevertheless, have been introduced in this portion of the work: we mean the discoveries of the Danes and Normans. They are, indeed, slightly mentioned; and, perhaps, whatever history has more clearly recorded, may form a part of another volume. Yet there are traces of a more early navigation, of anterior discoveries, which might with propriety have been added to this prefatory narrative: but the objects are obscure; and conjecture must, in many parts, supply the lacunæ of dark tradition.

We must defer the remainder of the volume to a future period, when we shall speak of its elegant ornaments, and its valuable Appendix. Mr. Locke's list of travels, and the descriptive catalogue of numerous collections of travels, given by the author, would render this work peculiarly valuable, were not the ancient history of navigation, which we have now examined, so full and extensive, as almost to set criticism at defiance.

(To be continued.)

ART. II.—*The History of England, from the Peace of 1783 to the Treaty concluded at Amiens in 1802; being a Continuation of Coote's 'History of England from the earliest Dawn of Record to the Peace of 1783,' by the Author of the former Part.* 8vo. 8s. Boards. Kearsley. 1803.

IN various successive articles of our second series (vols. X. and XI., XXI. and XXII.) we examined Dr. Coote's History of England, and found it clear, candid, and impartial. It was indeed the form in which our national history should be handed down to posterity, who, at a distance from the scene of action, free from the opinions, perhaps the prejudices, of the moment, will, with a calm, firm, impartiality, review the conduct of the actors, and trace, in the germ, those events which, at a subsequent period, expanded into a salutary or a baneful luxuriance. We perceive, with some regret, from the preface to the present

continuation, that the emoluments of the publication have not extended beyond a mere reimbursement ; that they have not perhaps reached that point. This does not excite great surprise. Merit, not attended with the meretricious glare which captivates superficial observers, makes its way slowly ; but the steps, though cautious, are sure ; and, while a more active racer may sooner reach the goal, the more steady contender will, afterwards, with greater certainty, defy competition. The rewards which are slow are proportionally steady.

We have lately had occasion to review, with a very respectable historian, the more recent events of this period, and to point out the danger and difficulty of passing between the burning plough-shares of contending parties. This part of our subject is sufficiently obvious. We must, however, shortly mention the two great points, whose influence expands through the whole of the present reign, and which have materially affected our situation at this time. The one is that determined systematic plan, which prevailed on the accession of his present majesty, to break the whiggish oligarchy that surrounded the throne in the former reign—which procured the distinction of the king's friends for the tory assistants of that measure ;—the second is the opposition to administration during the American war. The explosion does not more certainly, though it may more suddenly, follow the contact of the spark with the gunpowder, than the present naval armaments at Boulogne and in Holland are the consequence of the first opposition to government in its attempt to repress the rebellion in America. The extravagant and erring spirit was then let loose ; and, in the event, Lewis perished, France was enslaved by a foreign adventurer, England obliged '*certare corpore toto*,' with a despot equally void of principle, of humanity, and religion. We put this in a strong light ; for it should be known and considered. In the phalanx of opposition, at that time, there were 'many honourable men,' whose conduct cannot be imputed to them as a crime ; yet the events should be connected with the causes, for the sake of future ages. 'History teaches kings by example ;' but, unless this connexion be carefully pointed out, the charmer will not be heard, or the prophet will prophesy in vain.

The present continuation is worthy of the author of the History. The same calm, dispassionate, narrative is continued in language simply and neatly elegant. Hume seems to be our author's model ; and, with fewer prejudices and less skepticism, he is not far below that historian in the more essential qualifications. While, however, we are speaking of the language, let us observe that we find some few marks of affectation, which, from its general tenor, we should not have expected, and which perhaps the author, at more leisure, will reject. A bill is 'honoured by an enactment ;' in the lists of killed or wounded,

so many are said to have 'suffered;' 'an expedition,' it is observed, was 'undertaken for the infliction of injury.' These and similar blemishes, which are not numerous, will probably be amended in a future edition. We must, however, turn to the author.

'As he brought down the former history, not to the time which progressively elapsed while he was writing, but only to the last important period which preceded his commencement of the task, he could not fail to observe a considerable accumulation of materials in the interesting events of successive years, claiming his future notice and attention. Concluding that the purchasers of his work would wish for a narrative of those events from his pen, in addition to the history comprehended in his original plan, he began to make arrangements for their gratification, as soon as the late peace presented an opportunity of giving a connected view of the whole war, which, he conceived, would be far preferable to the abruptness of a desultory continuation. The invidious delicacy of the task of describing recent transactions, and treating of the views and conduct of his contemporaries, amidst the embittered prevalence of party rancor, might have deterred him from giving any sequel to his work; but, being conscious of the purity of his intentions, of his regard to truth, and his freedom from the intemperance of political zeal, he was not so discouraged as to forbear the bold attempt; and he offers the volume to the scrutiny of the public, not expecting to avoid censure, yet not despairing of the favorable suffrages of the candid, the moderate, and the impartial.' P. v.

The volume commences at a period peculiarly interesting. It displays the contests of two parties, each of consummate abilities, at issue on a constitutional question of the greatest magnitude; each aware of its peculiar situation, able to urge its pretensions with all the force of argument and eloquence, and conscious of the utmost limits to which it could safely proceed. The two great parties in the American war had united; and, with the force of their joint power, had seised, with ruthless violence, and retained with rugged energy, the direction of political concerns. One of the first measures was such as suited the bold decided character of the chief leader, *viz.* the regulation of the affairs of India. More cautious politicians thought they saw, what its author might not have intended, that it raised the minister above the monarch, and gave him a supreme command over the parliament. The constitution allowed the king a negative; but this celebrated politician preferred the employment of a measure which it was said the constitution did *not* allow, and admitted his name to be used in influencing the debate in the house of lords. Like the king of Laputa, he had the power of precipitating the flying island on the cities beneath; but the experiment was too dangerous; and he chose rather to bring his subjects to reason by *depriving them of the benefit of the sun.*

The success of any measure depended at this time on the sentiments of the people. Disgusted with the apparent want of principle, that could occasion a dereliction of the great political points which each had long maintained, the people sided with the monarch; and, had he negatived the measure, and immediately dissolved the parliament, referring to the nation at large the judgement of the step, he would, we think, have been more completely successful. The contest is well described in this volume; and the violence of the administration, thus opposed in its favourite point, pursued in all its insulting forms. The following reflexions of the author are strictly just. He might have inserted, after 'censure,' *as unconstitutional*.

'In reviewing the remarkable contest which we have described, we are more disposed to blame the commons than the king or his ministers. His majesty had a right to call into his service men whom he deemed capable of a due discharge of political functions; and, while they were unassailed by any formal or regular charge, he was justified in retaining their assistance. It was not sufficient for the house to allege a want of confidence in these servants of the crown, as a ground for desiring their dismissal, or to affirm, with the same view, that extraordinary circumstances attended their appointment. Though the interference which preceded their nomination might deserve *censure*, the acts of appointment were not irregular or reprehensible; and the opposing party, by insisting on the resignation of unaccused individuals, manifested a spirit of faction rather than the zeal of patriotism, and the feelings of invidious rivalry rather than of honorable emulation. p. 29.

Mr. Pitt's India bill, with its principal objects and arrangements, is next brought forward; and the chapter concludes with a retrospective view of the voyages of discovery attempted during his present majesty's reign, and the ærostatic experiments. The historian should have mentioned one great object of the two first voyages, *viz.* to ascertain the existence of a southern continent; and the conclusion of the account of the balloons is too pretty and too affected for a work of this importance. To suppose that the mind is more elevated in its advance towards heaven, although it have not reached one quarter of the height of the atmosphere, or equalled that of many mountains, might be pardoned in a novel or a poem, but is wholly unsuitable to history.

Mr. Pitt, having obtained, in the new parliament, the power necessary for the conduct of the political machine, becomes more responsible for its success. The attempt to form a commercial union with Ireland fails; some bills of partial reform are carried; and Mr. Hastings's impeachment is resolved on. The parliamentary debates, on these and other subjects, are given very ably and comprehensively. That we may not return to

the impeachment, we shall now add our historian's judicious conclusion.

'The propriety of this sentence' (of acquittal) 'was chiefly disputed by the advocates of strict justice. The public in general, entertaining less rigid notions, seemed to be pleased with the acquittal of one who had conducted the affairs of his government with spirit and success, and who, though he had perhaps, on some occasions, disregarded the duties of refined morality, the dictates of virtuous policy, or the sentiments of humanity and moderation, had promoted the interests of his employers, secured their authority, extended and established their dominion.' p. 265.

In the great question of the regency, we expected, from the historian, a more decided sentiment, and more profound reasoning. It was one of those questions which involved the principles of the constitution, and which required the most attentive consideration. With all due respect for the opinion of the two houses of parliament, it is impossible that private interests and political views should not have mixed in the discussion; and we consider it as a misfortune, if not an error, that some determination of lords and commons had not taken place. The monstrous fiction of making, for a time, the great seal a monarch, ought to have been more solemnly determined to be constitutional, or an unreal mockery. The short reflexions of the historian we may transcribe; for neither our limits nor our inclination will allow us to engage in a disquisition so extensive as this would lead to.

'The conduct of the British minister, in maintaining the right of the peers and commons to grant the regency, claims the praise of constitutional propriety. But his scheme of partition and mutilation cannot be highly applauded by the true patriot. It apparently arose from the wish of retaining some degree of power, and of embarrassing those statesmen whom the prince was expected to choose for his ministers: it was calculated to enfeeble the government, and was no more necessary as a check upon the regent than upon the king himself, because the two houses, without the odium of prior restriction, had the power of securing the constitution from the encroachments of the executive authority.' p. 117.

The slave-trade, and the attempts to abolish it, is another subject that frequently occurs in this volume. We need not repeat the opinion so frequently offered in this journal, but shall observe, in general, that Dr. Coote opposes its continuance.

It is next necessary to advert to foreign affairs, in which Great Britain was soon deeply and unfortunately entangled. Dr. Coote traces, with great propriety, the first interferences of Great Britain with respect to the stadtholder, with the con-

sequent and more effectual support, by a military force, on the side of Prussia; the more concealed assistance afforded to Holland on the opening of the Scheld; the naval armaments in opposition to Spain respecting the attack on Nootka Sound. On the last subject our author's reflexions are not profound, nor political. We obtained all that we wanted; all that would secure the fur-trade on the north, and the whale-fishery on the south; whatever might, at any future period, command the riches of Chili and Peru.

The history of the revolution in France is very shortly and comprehensively detailed. The propriety of the interference of England is a subject to us of greater importance. It is introduced in the following manner:

‘The statesman who then held the reins of government in Great-Britain, had entered into political life as the zealous advocate of liberty and the warm friend of his country; but his elevation to the ministerial dignity annihilated his public spirit, and the patriot was lost in the courtier. The whig principles which he had imbibed in his youth, yielded to the inspirations of toryism: he soon became a convert to the general system of the cabinet; and, like other apostates, whether religious or political, he was inflamed with greater warmth of zeal than even the veteran professors of the doctrines in which he was recently initiated. After some years of subserviency, he found, in the progress of the French revolution, opportunities of displaying his courtly attachments in the strongest light. For a time, however, he brooded over his schemes in sullen secrecy; but, when the friends of the new system of French government, or the promoters of general reform, labored to procure proselytes to their opinions, he manifested his intention of counter-acting, with vigorous efforts, the dissemination of such doctrines. The abuses of liberty, and the outrageous violence of many of its ostensible friends, furnished him with a pretence for opposing every attempt which might tend to a correction of abuses or a redress of grievances, lest the advocates of genuine freedom should be joined by the profligate and the turbulent, who, taking advantage of the temporary agitation consequent on the reformatory exertions of patriots, might swell the breeze into a storm, in which the vessel of the constitution might be wrecked. Fortified with this pretext, he promoted the subjection of the literary opponents of the court, or those writers whom he considered as the pestilent propagators of sedition, to the rigors of law; and he resolved to aim at the restoration of monarchy in France, that the licentiousness of Gallic innovation might not be so successful, as to encourage the discontented members of other communities to an imitation even of the least reprehensible parts of the new scheme of policy. He therefore advised his sovereign not to listen to the amicable overtures of France, signified by Chauvelin, who had been sent to England under the title of minister plenipotentiary, with an epistle from Louis, proposing an intimate alliance; and, though the envoy was not then

dismissed, our court treated him as the agent of a democratic faction, rather than as the minister of a friendly court.' p. 174.

We see in this passage that spirit of censure, which displays itself in other parts, against Mr. Pitt, by the choice of an epithet, or the introduction of a short clause in a sentence. We mean not to blame the historian; for each author must form his own opinion, from a candid view of the facts; and we mean not to oppose these sentiments, as the subject would lead us too far, and the period is not perhaps arrived, when a decision would be easy or certain. Our opinion was, at one time, the same with what Dr. Cooté seems still to entertain. If we have changed it, the alteration is the result of more mature reflexion, and an examination of circumstances not at that time known.

The propriety of the interference of England in the affairs of France must be examined by a previous inquiry into what might have been the conduct of France if she had not been opposed. The blaze of liberty, instead of a mild philanthropic flame calculated to diffuse general heat and warmth, appeared, almost in the first moment, a destructive fire. A decided resolution of the national convention had declared the determination of assisting the disaffected of every country, however this resolution may have been afterwards explained. Was England to wait the explosion in silence? Were not the mobs in opposition to popery—the violence by which a repeal of the test and corporation acts, and a reform of parliament, were attempted, fresh in every one's recollection? Had not some of the wild, injudicious, champions of one of these measures declared that the party aimed at more? These are circumstances that should have had great weight; nor had the faction, that ruled France, any claim to forbearance from the milder virtues of gentleness and humanity; from their morality or religion. We mean not now to discuss the question; but, without a fuller examination than the historian has deigned to offer, we must express our disapprobation of some sneers occasionally thrown out against Mr. Pitt, and his conduct respecting France.

The second book, the twentieth of the whole work, contains the history of the war. This part in general demands our commendations. Yet our historian is sparing in his references, and seems not to have availed himself of numerous continental works, that have materially elucidated many of the military events. We cannot accuse him of partiality to the English; but a historian should be of no party, of no nation. He should speak of events as they are; but, in one or two instances, the present writer seems scarcely to have been strictly just to the abilities of our commanders, and the spirit of our men. Sufficient credit is not, we think, given to general Stuart for the conquest of

Minorca, with an army *inferior* in number to the possessors, who were defended by their fortifications, and well supplied with provisions. Justice would have required, that, in the capitulation of Cairo and Alexandria, an account of the number of those who had laid down their arms should have been added, or at least an intimation given, that, in this instance also, a superior submitted to an inferior army, while the superior numbers had the additional advantages of possessing the strong posts, of being inured to the climate, and practised in the mode of warfare suited to it. In the naval actions of lord Duncan and lord Nelson, the skill and spirit by which they were gained should have been noticed, *viz.* by breaking the line, and engaging the enemy to the leeward, notwithstanding every obstruction, and every danger of a lee-shore. These additions would have been to an enemy justice, to English armies more. Even in the Austrian battles, we perceive omissions. The battle of Marengo would never have been gained, though Dessaix *had* arrived with a *corps de reserve*, if general Melas had not weakened his centre*.

The war with Tippoo, and the capture of Seringapatam, are detailed with sufficient accuracy, but with a coolness, almost an apathy, that chills every patriotic feeling. What can be the meed of the warrior, if he be not to enjoy fame in the page of history?

The domestic account of the remaining part of the period is, in general, satisfactory. We shall add, as a specimen of our author's talents in this line, by selecting the character of Mr. Burke.

'In the last month of this session, the country was deprived, by death, of the political exertions of one of the greatest men of the age—Mr. Edmund Burke. He had for some time retired from parliament, having resigned his seat to his son, whose decease in the flower of his age was a great shock to his declining parent. That Mr. Burke possessed great abilities, and a genius superior to that which is usually observed among mankind, will not, we think, be denied by any one. He had a great compass of mind, a considerable share of learning, and a never-failing stream of eloquence. He adorned every subject which he handled, and animated every speech with the excursions of fancy and the charms of imagery. His allusions, however, were sometimes of the coarsest kind, drawn from the lowest objects of nature and of art. He was too digressive, frequently deficient in argument, and so absurdly hyperbolic, that he would magnify a speck to an immense body, or, if it equally suited the temporary purpose of his oratory, would diminish a mountain to a mole-hill. His invectives, both in speaking

* We may just notice an error to be corrected in another edition, where the English are said to have been assisted in the blockade of Malta 'by the *Portuguese*.' By the way, were they at all assisted?

and writing, were so bitter and severe, that they seemed to argue a malignity of disposition, though they rather proceeded from an irritability of temper. His political principles were more favourable to aristocratical claims than to popular freedom; and he was in his heart a tory even when he affected (during the American war) to be a zealous whig. In private life he was generally benevolent and friendly; a kind husband, father, and master. He was a pleasing and instructive companion; and no one could long be a witness to his conversation without being convinced of the great extent of his understanding.' p. 317.

The union with Ireland is explained in its succeeding steps with great care. The trials of the rioters are dispassionately noticed. The sentences of Muir and Palmer are mentioned with some marks of disapprobation; but we believe, according to the laws of Scotland, they were just; and, in general, since the world have been acquainted with the daring spirit and extensive views of the disaffected both in England and Ireland, the conduct of the ministry has been considered in a more favourable light, even by the judicious and loyal advocates for reformation.

On the whole, we think this volume a very proper addition to those which have preceded it; and, together, they form a history of peculiar importance and value. We have scattered a few animadversions for the consideration of the author in another edition; and many editions will undoubtedly be called for. We say for the 'consideration,' since, at a period so near that of the events, every one should distrust his information, and indeed himself. The latter part of this volume Dr. Coote may perhaps think it right to revise. It seems to have been concluded too hastily; and several circumstances are passed over with too great rapidity. On this account, probably, we have fewer references than the subjects seem to require; while some facts of importance are crowded in the margin, which merited a fuller consideration in the text. These little blemishes, however, are not greatly injurious to the work, and may easily, at a future time, be corrected.

ART. III.—*Public Characters of 1802—1803.* 8vo. 10s. 6d.
Boards. Phillips. 1803.

WE have already followed five volumes of this motley work, than which no publication requires more pointedly the critic's eye; no work a more discriminated account. Just description, a fair delineation of character, are so often mixed with malice, with misrepresentation, with partial glosses, or more laboured apologies, that we can scarcely say whether we would not forego the information which the better parts afford, to be spared the

disgust which we feel at either injudicious panegyric, or more open abuse: the latter is, however, very rare. We have called these lives 'varnished tales;' and, in general, to adopt another metaphor, insipid daubings are offered instead of caricatured portraits. We profess not infallibility, but can, at times, detect imposition.

The introduction to the life of *lord Auckland* struck us as singular: we must transcribe it.

'The times in which we live have been peculiarly marked by party divisions, feuds, and animosities; attended with more virulence and rancour, more personality and abuse, than good men would have wished to have witnessed, especially when great characters were engaged in a struggle for popularity and power: and the public pulse has been so much irritated and inflamed by these contests, that the fever of party cannot be presumed to have sufficiently subsided, to make it fit for a casual biographer to discuss them; let him be ever so impartial, he would necessarily be liable to be charged as a writer influenced by some prejudice, personal or political. If, therefore, in the following memoir of a nobleman, who certainly has not been an inactive spectator of the great events of his own times, we have refrained from entering at large into his political conduct and character, it is because we deem it, at once, more prudent and more becoming to leave such topics to the candid pen of the future historian, and to the cooler judgment of posterity.' p. 1.

This reminds us of Mallett, who, writing the life of a poet, forgot that he was possessed of poetic talents; and who, had the life of Marlborough been intrusted to his care, might have forgotten that he was a general. Be this as it may, the life before us is not very minutely detailed; but the outline of what is given appears to be authentic.

The life of *Dr. Jenner* is written, with the 'indelible ink,' in a style of the most fulsome adulation; and, unless we are greatly deceived, many parts of his conduct, as well as the attempts of others, are much misrepresented. The whole is in a style of warm, indiscriminate, panegyric, except when the author speaks of other practitioners.—The lives of the *Goldsmids* are well introduced, to explain, in a popular way, the transactions of the stocks, and of exchange. Even we can say, that the author has not engaged very deeply, or, in one or two instances, very accurately, in the subject; yet, what he has illustrated is not very generally known, and to many may be interesting.

'*Dr. Vincent's*' life is ably written, and, we believe, impartially; but, at the age of sixty-eight, further preferment would perhaps be scarcely accepted: it could not be very eligible.—Of the life of '*lord Macartney*,' though in some parts less full

than his character seems to demand, we can speak also with respect. There appears, indeed, to be an evident anxiety to hasten through some of the æras of his life; but this may be nothing more than suspicion on our part. The warm tone of panegyric, which pervades the short biographic sketch of '*lord Harrington*,' is very probably justified by his real character.

The life of '*archdeacon Paley*' has been probably supplied by one of his early friends, as the former periods of his life are described with peculiar minuteness. The following anecdotes are too curious to be wholly passed over :

' Dr. Paley was assisted in his studies by the late Judge Wilson, who was at that time a private tutor of very great celebrity. In the intercourse brought on by this engagement, the tutor and pupil imbibed a mutual esteem, and the foundation was laid of a lasting and intimate friendship between them. Judge Wilson was born in an obscure part of Westmoreland. In 1757 he was admitted a student of Peter-House, Cambridge. In 1760, while yet a bachelor of arts, he was elevated into considerable notice by the part he took in a dispute which greatly agitated the university. On a vacancy in the Lucasian professorship, Dr. Waring offered himself a candidate, and published a work to prove the justice of his pretensions. The celebrated Dr. Powell, at that time fellow of St. John's College, who supported another candidate, immediately published a very severe criticism on the work. He was answered by Wilson, and afterwards by Waring himself. This produced a rejoinder from Powell, and the rejoinder was met by reply from Waring, now established in the professorship. The controversy interests the present age only from the names of the controversialists. Powell's criticism displays a supercilious contempt of Waring, then a young man, and profound ignorance of his work. Wilson's answer is temperate but keen, and displays the mistakes of his adversary in the strongest light. Waring's answer is equally temperate, and the neatness of the composition gives occasion to Powell to insinuate that he was assisted in writing it. The mathematicians were completely triumphant; and Powell left a useful proof of the disgrace and ridicule which may be incurred by a man of the first genius, who, stepping out of the circle of his studies, presumes to decide on subjects of which he is ignorant.' p. 101.

' After remaining about three years at Greenwich, he returned to Christ's College, and was elected a fellow of that society. Soon afterwards he was associated in the tuition together with the present bishop of Elphin (Dr. Law). Dr. Shepherd, the late Plinian professor, was the principal tutor, and taking one half of the profits for himself, divided the remaining half between Paley and Law. The characters of the assistants soon filled the college, and they were not slow in discovering their consequence. They insisted on what Dr. Law called a trisection; and after a long and

obstinate resistance, Dr. Shepherd was persuaded to be content with receiving one third of the profits of the tuition, and not contributing a lecture to its support.

'The character of Dr. Shepherd was very extraordinary. With no pretensions to mathematical excellence, he succeeded one of the first mathematicians of the age, the late Dr. Smith, in a professorship which was filled at its first institution by Cotes, and after Cotes by Smith. He always endeavoured to maintain the reputation of a scholar versed in natural philosophy; and being acquainted with the outsides of things, and able to display some knowledge of them, often succeeded. Several of the most eminent mathematical instrument makers in London looked up to him as a leading character in science, and were under his direction. Of music he had real knowledge, and his skill in it introduced him to the acquaintance of Dr. Smith, who studied it as a philosopher, and has left a treatise on harmonics. The world he had observed with diligence, and he was an adept in business. During the latter part of his life his residence was in London. His connections among the great were very extensive, to whom he was recommended by his musical talents, and a fondness for their notice, which always leads to its own gratification. He died a few years ago, possessed of a large fortune, which he had created himself.' p. 103.

In general, this life is excellently written; though the author seems to have been less partial to mathematical studies, and the lucubrations of Dr. Waring, than they merit. Dr. Paley's '*Moral and Political Philosophy*' claimed general attention; and his peculiar opinions on political subjects were forgotten, even by his antagonists, in the blaze of popularity with which they were irradiated. His friend '*Dr. Law*, bishop of Elphin,' is a prelate of uncommon information and learning. His life, seemingly from the same pen, follows at some distance in the volume. It is written with singular energy and felicity of expression, enriched by numerous anecdotes, connected with, and rising out of, the subject. The whole is in a style of panegyric, which we have no reason to suppose the artificial gloss of private friendship; though this may have heightened some of the features. That the chapter '*on reverencing God*,' in Dr. Paley's *Moral and Political Philosophy*, was written by Dr. Law, the author seems to suspect in the text; though he adds, in a note, '*he has reason to suppose that Dr. Paley, in that work, owed nothing to the assistance of his friends.*'

The life of '*admiral Roddam*' is written with a suspicious minuteness; and the pen seems to be that of a most near and intimate friend. No other could have supplied the various particular circumstances, or the genealogy: for this reason some partiality may be conjectured; but the general character of *admiral Roddam* prevents us from believing that it has given a very faithless colouring to the picture.

The lives of '*sir Richard and Mr. Rowland Hill*' are written with care, and, we believe, with fidelity. Their errors and their faults are well discriminated.

The account of '*sir Roger Curtis*' is animated and panegyrical; but the man whom lord Heathfield and lord Howe have so warmly and repeatedly praised, cannot be exalted too highly. We find little, however, that the official details have not already related.—Of '*Dr. Thornton*,' also, the commendations are profuse—far, very far, in our opinion, beyond what critical justice would allow.

The life of '*general Ira Allen*' probably was furnished by himself, as any others who *could* give the articles *secretly and verbally* agreed to, would not be willing to do so. General Allen was, if not the founder of the state of Vermont, the founder of its present rank and consequence. It was not, we believe, the fault of Mr. Allen, that the state of Vermont did not become a British colony; and, on this subject, some mystery still remains, hastily, perhaps prudently, passed over in the sketch before us. We see clearly, however, that the person who has told so much, could have related more. The present state of Vermont forms now a continued chain with Kentucky, Tenaissy, and Louisiana, from the lakes of Canada to the Gulf of Mexico, a region of an immense extent; and, did the Mississippi furnish a good port at its *embouchure*, its population and riches would soon be enormous. Even at present, it promises to be rich and powerful.

'During the course of the trial alluded to, general Allen printed the whole proceedings, as taken down by a short-hand writer; and he has also published the History of the State of Vermont, which, according to his account, contained the progressive population, in fighting men, annexed to the respective periods, as follows, viz.

'In 1781, they were estimated at	- - - - -	7,000
1792,	- - - - -	18,500
1798,	- - - - -	near 30,000

'Yet it is but a few years back that the whole country was a wilderness, overgrown with wood, the receptacle of wild beasts, and unimpressed by the footsteps of man! Mr. Ira Allen, who had shared in all its infant struggles, has lived to see Vermont attain an unexampled degree of prosperity; and, after achieving its independence, has beheld it become an important state in the American union; while he himself, by a cruel reverse of fortune, equally sudden and unexpected, after endowing an university, and acting as a legislator and a general, has been subjected in one foreign country to all the rigours of imprisonment, and in another to all the miseries attendant on confiscation.' P. 247.

The life of '*Mr. Jones*,' who has long held the office of one of the tutors in Trinity College, Cambridge, is written with neatness and precision. It is sufficiently panegyrical; but the au-

thor admits, that to his political opinions he has sacrificed the mastership of Trinity. He is a zealous whig, and a decided opponent of the measures of government. Of '*Dr. Trotter*' the account is candid and just. The life of *Mr. Polwhele* follows. The opinions here offered differ so much from those which we have formed from his publications, that our cordial assent cannot be expected. In many points, however, the biographer is candid, though somewhat apologetic; and his animadversions on Mr. Polwhele's conduct, as the historian of Devon, are mild, though just. We represented that work as very imperfect; and have since been informed that its imperfections are even greater than we had supposed. His history of Cornwall is, in part, published, two small volumes having reached us, which we mean not to consider till we have received some portion of the remainder, as we shall then be best able to ascertain the author's merits. The history of Devonshire is said to be fast advancing; but of this work the specimens in our hands do not give a favourable promise. With respect to his expulsion from the Society at Exeter, he has himself recorded the fact, in the '*Letter to a college friend*.' He seems to have been expelled with marks of peculiar disgrace—not, it has been publicly said, for the article in the British Critic, confessedly furnished by his friend and nearest neighbour Mr. Whitaker, but for one in the European Magazine, of which he owned himself to be the author. The living of Manaccan was *not* given him 'without any solicitation' by bishop Buller; but at the particular request of those friends whom he secretly ridiculed. His merits, as a poet, we have acknowledged; but, as an historian, we think him prejudiced, hasty, and incompetent.

The life of *Mr. Harris* is one continued series of panegyrical declamation. The whole *may* be just and true. We cannot decide; but we would hint to the author, that an unvaried strain of commendation is always suspicious, and seldom serviceable. Some part of the glowing praise is reserved for the late Mr. Powell—'*Reserved?*' The expression is improper—it is 'full measure, pressed down, and running over.'

The life of *Mr. Anstey* is agreeably and correctly written. Of *Mr. Gifford* we have already spoken, not in a style that has pleased him. His own life is here, in a great degree, transcribed, which must have been done with his consent; and a supplementary panegyric is added, as it was too *cold* for the complexion of the work. We own that we felt some surprise and some indignation at his treatment of us. The '*gentle craft*' was never before so '*ungentle*;' and we could not account for it, till, recurring to the life in the present collection, we found that a part of his education had been as a cabin-boy, in a Brixham vessel. He had probably treasured up the tropes

and figures of Brixham quay, the Billingsgate of the west—*Quo semel est inbuta, &c.*

The life of ‘*professor Carlyle*,’ a late eastern traveller, merits neither particular censure nor praise. The requisite information is delivered with propriety.

‘Mr. Carlyle spent some time in the Troad, and surveyed with accuracy the scite [*site*] which has been assigned to ancient Troy. He is not one of those who deny that such a city ever existed, but he thinks that Homer’s description fixes it where it cannot possibly have stood.

‘After a very long journey by land, he took shipping, and sailed to Alexandria, touching in his voyage at many of the Grecian islands. With sir Sydney Smith, whom he found at Alexandria, on board the Tigre, he spent six weeks. During part of this period the treaty of El-Arish was in agitation, and the intercourse which it occasioned between the French and English, gave him many opportunities of observing some of those characters who have excited the curiosity of the public, by the memorable circumstances with which they were connected in Egypt.

‘From Egypt he proceeded into Syria, and spent some time in Jerusalem and other remarkable parts of the Holy Land. The scripture-history abounds with allusions not only to the nature of the country in general, but to circumstances attending particular parts of it; and Mr. Carlyle might enjoy here in the highest perfection the principal advantage to be derived from travelling over a celebrated spot—that of elucidating the descriptions by comparing them with the spot, and the spot by comparing it with the descriptions.

‘Mr. Carlyle, in common with all those who have been in Egypt, and had the opportunities of procuring the best information, regards the conduct of Bonaparte in that country and Syria in a very unfavourable light. His errors at the siege of Acre appeared to proceed not so much from want of capacity, as from the total absence of sense and thought. One part of the walls of the city stands almost at right angles to the sea, and another parallel to it, the town standing between the sea and the latter. Bonaparte assaulted the first part, which was commanded by our ships, neglecting the other, which was out of the reach of their fire. He made fourteen attacks, and would have continued to expose his men to inevitable destruction, had not Kleber refused to advance, saying, ‘It is too great a sacrifice, general.’

‘After having seen Egypt, Syria, and the Holy Land, Mr. Carlyle returned to Constantinople, where he continued to reside during some time. He did not observe any effects of that virulent hatred of Christians which is said to prevail among the Turks; but thinks as little danger attends an European in the streets of Constantinople, as a foreigner in any European capital.

‘He did not lose the opportunity, which was now offered him, of travelling into Greece. He saw the ruins of some of its most celebrated cities, and many of those innumerable places which have

been dignified by the actions of its ancient heroes. Among these he visited the plain of Marathon, where the monument of Miltiades still stands. The twenty-two libraries which are contained in the twenty-two monasteries of Mount Athos, employed much of his attention. With great labour he made catalogues of all the works they contain. Many of the monks impressed him with a high opinion of their abilities and learning, and he professes to have owed much to their civility and communicativeness. From Mount Athos, among other acquisitions, he brought a manuscript of one of the plays of Æschylus.' p. 363.

The life of the author of the *Man of Feeling*, '*Mr. Mackenzie*,' is drawn with great ability, discrimination, and impartiality. The criticism on the *Mirror and Lounger* is excellent, perhaps a little too severe. The conclusion is strictly just.

'The readers of this memoir may be assured, that it is not the eulogy of a friend to him whose merits it commemorates. Its writer has endeavoured only to mention without prejudice, facts of which he had authentic information. But if, in spite of this care, any prejudices may have influenced him in relating what he knew, those prejudices have certainly not been in favour of the subject of the memoir.' p. 388.

The life of '*Dr. Busby*' is, we believe, just; and the information is minute. As the doctor has contributed some excellent lives to this collection, we see no objection to the introduction of his own; and, should there be any partiality in the sketch, the error is a venial one, since its source must be gratitude.

Of '*Mrs. Billington*' what is generally known is well detailed; and what is *not* generally known is (as with propriety it should be) omitted. The musical criticisms are excellent; and, were it not so near the life of *Dr. Busby*, we might have conceived that he was the author of them.

The life of '*Mr. Hutton*' is truly interesting and pleasing. He was the artificer of his own fortune; and the steps are well described. Shall we liken it to the *Life of Lackington*—a work more resembling *De Foe's* simple narrative than any we have seen? The author might take offence, while we design a compliment; we shall, therefore, refrain; yet we must notice a little inconsistency in this sketch: in our author's eagerness to praise, he mentions the unexceptionable and popular conduct of *Mr. Hutton*, while presiding in the Court of Requests; yet, when the riots occurred, his decisions there were the subjects of reproach, and the causes, probably, of his sufferings.

Nothing could be more injudicious than the tinsel which gilds, and varnish designed to hide, the errors of, '*Dr. William Thomson*.'—'Tis wonderful; 'tis pitiful; and we stared with the vacant surprise of the old woman in the plate—'Is this my daughter Ann?' The author stands confessed in every line; and the surprising congeniality between *Acerbi* and his

supposed translator will be best explained by those who have seen Acerbi's real Journal. One circumstance we must take up in a higher tone, *viz.* the insinuation that a proprietor, the second father, of this Journal, the elder Mr. Hamilton, was induced to sneer at Dr. Thomson on account of a tavern quarrel. No one conducted a Journal, while he really conducted it, with more rigid impartiality; no one was so careful to prevent his own opinions, perhaps his prejudices, from finding their way into the Review. Yet what did he say?—that Dr. Thomson 'oftener wrote books in the name of other men than his own.' Every page of this highly adorned tale says the same; and it adds, that, like De Foe, what bears his name is trifling and temporary. If he live to future times, it will be for works to which his name is not affixed. Many of these the present biographer, who seems peculiarly deep in the author's secrets, and has blabbed on some occasions very indiscreetly, now, for the first time, brings forward. We find, however, some marks of discretion; and, if he be able to reveal some secrets, he can conceal others.

The life of '*sir William Ouseley*' is written with much care, and with apparent accuracy. The author does ample justice to his varied exertions in oriental literature; and we regret, with him, that we cannot add to the account the encouragements conferred by government or the East-India company.

Of '*sir Francis Burdett*' we can say little. He certainly brought forward the abuses in the Cold-Bath-Fields' prison, by which various errors were corrected, and some unjustifiable severities properly exposed. The biographer ought, however, to recollect, that it was not for conduct of *this kind* that his admittance into other prisons was prevented; and we have witnessed the fatal event which must lead the best friends of one of his supposed martyrs to regret that he ever was liberated.

The life of '*Mr. James Watt*' is well detailed; and the history of the steam-engine appears to be scientific and correct. It is not, perhaps, sufficiently full for common readers. Of the life of '*Mr. Palmer*' we can also speak in terms of commendation. The biographer asserts that he has taken uncommon pains to obtain information; and he appears to have done so. What relates to the new regulations of the post, is very satisfactorily and compactly detailed—we believe, accurately; but on this we cannot decide. Some circumstances of Mr. Palmer's life are apparently omitted.

The life of '*lord Minto*,' the last in the volume, is one of the best. The short comprehensive abstract of the political system that pervaded the American war merits much commendation, though blemished by one or two slight errors: and the whole is detailed with judgement and ability, though in some places too slightly characterised.

ART. IV.—*A Letter to the Earl of Wycombe, &c. &c. from Mr. Miles, on the present State of Ireland.* 8vo. 3s. sewed. Faulder. 1804.

THE writer of this letter is no new performer on the political stage; nor is he a changeling in his manner of performing. We recollect no instance in which he has appeared, where mischief did not seem to be his predominant motive, and '*mitching MALHECOR*' is the character he has again assumed.

Under the critical circumstances of the present moment, when every good man is called upon to exert himself in the common cause of all good men throughout the empire, our author bursts forth from his retirement, and scatters about his firebrands, for the purpose of kindling a conflagration in Ireland, whatever they may effect in England.

He begins with telling *his dear lord*, that there are few subjects on which he has bestowed more attention. Hence, we might infer, that what he offers would be fully entitled to regard. Let us follow the track in which he proceeds:

'I cannot well conceive the possibility of its being a matter of indifference even to apathy itself: yet, strange to relate, a something far less excusable than a cold indifference to the destiny of Ireland, seems to mark the public mind on this side of St. George's Channel, as if the country in question was at once a burthen and a curse to Great Britain, and that the precipitate descent of the former to the very bottom of the ocean, was a consummation devoutly to be wished by the latter! I will not comment on the indecency of such a wish—its impotency is no excuse for its absurdity or barbarity; and a sentiment so far removed from humanity, and as impossible to be realised as it is vindictive in expression, ill accords with the acknowledged magnanimity of the British character.' P. 1.

If Mr. Miles had not told us, in elegant allusion to his majesty's new title since the union, that himself was 'a native of the larger island,' we should have thought he had been born in the less; for, after having loaded this country with the imputation of so flagitious a wish, on 'the indecency of which,' as he terms it, he declares he will not comment, a commentary is immediately added, which closes with the declaration that the charge he had so scandalously imputed, '*ill accords with the acknowledged magnanimity of the British character.*'

Advancing in his view of Ireland, as 'an unexplored mine of wealth,' (we suppose this alludes to the gold-mine lately discovered there) our letter-writer proceeds to inveigh against every administration since his majesty's accession to the throne, as not 'fully apprised of the nature of their trust,' and as 'less anxious than they were bound to be to improve the general interests of the British empire.' Otherwise, he ventures to affirm, the present calamitous situation of both coun-

tries would have been avoided. What an evil, that Mr. Miles had not been appointed prime minister, lord lieutenant, or, at least, been sent to the mine unexplored!

Lord Wycombe is now called upon, 'from the *great STAKE* his lordship has in one kingdom, and the reversionary interest he is entitled to in the other,' together with collateral considerations, to come forward, and 'answer the claim on his vigilance to *support or oppose* government;' the writer adding, that

'It is not necessary to have an immediate, local interest in the prosperity of Ireland, to be broad awake to the perilous condition to which she is reduced (and, need I add England!) by a series of blunders so pertinaciously adhered to, through all the various changes in his majesty's councils, as to have the appearance of system, and which certainly could not have resulted from ignorance.'

p. 4.

Having thus summoned his *dear lord* either to *support or oppose* this apparent system, Mr. Miles proceeds, by way of expediting his lordship's decision, to blacken the Irish legislature, nobility, gentry, and proprietors, on the one hand, and the lords-lieutenant with the British cabinet, on the other, in a style that even outstrips Mr. Cobbet's; and in which, 'none but himself can be his parallel.'

He tells us that

'The Irish people vociferated their grievances, when a change in the dynasty of France was as little in the contemplation of the wisest of our contemporaries, as the arrival in our time of a minister plenipotentiary at the court of St. James's from the distant shores of the Atlantic.' p. 11.

To which passage Mr. Miles might have added a short account both of what, in most instances, this vociferation had obtained; and of what had been conferred without it; but such topics are not to his purpose, any more than the following:

'How far the second great convulsion may have operated on the Irish mind; how far it may have seduced, bewildered, and emboldened a ferocious, uncouth, and uninformed peasantry, to resort to arms, and to think themselves qualified, (God help them!) for all the arduous and delicate functions of executive government, is another question, and does not properly belong to my subject.'

p. 11.

Whoever will peruse Mr. Galloway's *Letter to CATILINE the SECOND*, may see by what expedients the former of these convulsions was aided; and Mr. Miles, in emulation of the latter, seems anxious to help on a third: but he will pardon us, if, whatever be the difference between his *subject* and his *object*, we cannot fully concur. Did not France, too, 'demand a redress of her grievances?' and were not the *vociferations* of

them the cause of that very convulsion which has so abjectly sunk her under the execrable tyranny of the impostor who has usurped the place and renewed all the prodigality of the house of Bourbon? Surely, Mr. Miles—for we give due credit to his parenthesis (*God help them!*)—might have vouchsafed the distich,

‘ Learn to be wise from others’ harm,
And ye will do full well ;’

without any deviation from his *subject*, or *object*, whatever be the date of Irish grievances. This date, however, he presently proceeds to determine.

‘ The fact is, my lord, and it would be something worse than folly to deny it, the grievances which have stimulated her to resistance have a far more ancient and serious origin: they began with the conquest of Ireland, and may possibly end with her emancipation.’ p. 12.

The scope included between the points here assumed is of some extent; and, not to insist upon the contingent part of it, in a retrospect on the past, we cannot but advert to the *quomodo* by which Mr. Miles’s noble correspondent became entitled to that reversionary interest that ‘forbids *him* to be a careless spectator of the transactions of the *present times*, or indifferent to events, which may involve in their consequences *his fortunes and his life*.’ Had Mr. Miles forgotten that sir *William Petty* was the ancestor of lord Wycombe? and *how* the interest, that may be his by reversion, was gained? A reflexion on this subject, we suspect, might prompt his lordship rather to *support* government than *oppose* it, whatever Mr. Miles may advise. Our author, however, continues:—

‘ At all events, the disaffection which may be said to pervade seven-tenths of her population, is not to be effectually remedied by the horrible combination of the gibbet or [*and*] the bayonet; the only effectual cure would be, a removal of the grievances which have excited and established this dangerous spirit throughout the country, with a serious application on the part of government to ameliorate the hapless condition of a degraded and oppressed peasantry. I know of no other cure for disaffection, than a removal of the cause that provoked it; it is what the common feelings of humanity would recommend under any circumstances; but on this occasion, where the gangrene has extended itself, and taken such fast and deep hold, the measure seems to be imperiously called for by policy as well as justice, and cannot be trifled with much longer, without endangering the safety of the empire. All other means are fallacious, and argue either a spirit of injustice, timidity, or incapacity. To exterminate is not to eradicate, in the sense which it behoves an enlightened legislature to understand the word; and were the former even practicable, another very important question occurs; would it be wise? Force is certainly a very ready engine.

It is, however, the property of despotism, whose code is comprised in one word, *Obey*, and whose means of enforcing obedience is in a halter : but in a country not brutalised by tyranny to any measure of vile and abject submission, it is not always very prudent to recur to force, because it has the faculty of teaching by example the best mode of resistance ; and as those who are the most ready to resort to it are generally the least capable to direct it, and seldom know how to counteract the evils they have excited by any other means, it behoves the prudence of a well-tempered government, formed on the rational basis of allegiance and protection, to be cautious how it proceeds to menace its subjects with military execution. The proclaiming of martial law is an advance towards turning an unbridled soldiery loose upon a defenceless people ; and the country whose internal tranquillity can only be preserved by the presence of an army, and that army authorised to supersede the civil power, must evidently have been driven to such an extremity, by a series of wrongs, which it would be far more wise to redress than to aggravate.' P. 12.

This paragraph affords much room for remark, as being most artfully wicked, and containing suggestions of the worst possible tendency. It begins with insinuating that seven tenths of the population of Ireland are agitated with discontents against government ; and that government, instead of seeking to remove their grievances, has preferred, as the more effectual remedy, the horrid combination of the gibbet and the bayonet—that these disaffected seven tenths consist of a degraded and oppressed peasantry—lambs, forsooth, on whom wolves were let loose. Is Mr. Miles lost to every feeling of humanity ? or why exhibit such a picture ? It is impossible that he should not know how incompatible it is with the truth. To instance a fiftieth part of the atrocities which were perpetrated before martial law was proclaimed, would be to agonise any but a heart of flint. Yet what does the last sentence contain, but an open and direct justification, not only of the rebellion itself, but of those wanton barbarities which no principle of political resistance can warrant ?—Further strictures we forbear : his majesty's attorney-general will here be the properest reviewer.

But was Mr. Miles aware of having gone too far ? It seems so, from what is immediately added :

‘ It is not meant to reproach that part of the administration in England, which has the superintendence of Irish affairs, with a disposition to abuse the powers with which they are invested. On the contrary, they have shewn, upon every occasion, a moderation which, it is sincerely to be lamented, cannot boast a later date than the present day ; and this conduct in ministers is the more commendable, as they have had pretexts in abundance to have acted otherwise, if they had been otherwise inclined : but the temperate exercise of their authority, their general respect for the prejudices and feelings of the nation, their preferring lenity to severity, when-

ever the former can be exercised consistently with their public duty, strongly prove, that they have no intention to trample liberty under foot; and with this commendable feature in their public character, it is fair to infer, that the measures to which it has been judged advisable to resort, have grown out of the circumstances of the moment, and were called for by the emergency and necessity of the case. But, though the unhappy and distracted state of Ireland may have required this extraordinary suspension of the civil power; although we have every assurance that suavity of manners, and that an evident aversion to violence can give, that ministers have been driven to a departure so harsh, so wide, and so dangerous, from the fundamental laws of the land; although every public occurrence has hitherto announced great moderation in their temper and character; it is nevertheless incumbent on them to shew, and no less so on parliament to require, upon every such occasion, while the tempest of the times leaves us even the shadow of freedom, that martial law has not been proclaimed in any part of the British dominions, without dire and unavoidable necessity. That such a necessity exists, I firmly believe;—and I also believe, that it is as easy to prove it, as it is to assert it.' P. 14.

Now, is it not fair to ask whether the grounds of justification in the one case be not precisely the same as in the other? or, if not, what, as to the principle, constitutes the difference? After letting off a high-flying compliment to the present lord-lieutenant, (not very consistently, indeed, with what has been just before asserted, without any reserve, of every viceroy since the king ascended the throne)—‘still harping on my daughter!’—he gravely recommends to those, who are persuaded that coercion is the best possible mode of governing mankind, to refer to the history of Philip II.; yet affirms, in the sentence immediately preceding, that, ‘whatever may be the issue of the sad conflict in which lord Hardwicke is engaged, he will have an irresistible claim to the thanks of *both* countries, for his exemplary moderation, and even to the *gratitude* of those, towards whom he may be compelled to exercise the *strongest means of coercion*.’ So much again for consistency! In the same strain, nevertheless, with the last cited passage, Mr. Miles, who is very frank in doling forth advice, recommends to his majesty’s ministers, that, ‘while they judiciously employ the strong arm of power to keep down the spirit of insurrection that has so *indecently* and *brutally* manifested itself, they would also measure back the ground their predecessors have trodden, for two centuries past, and trace the disaffection that every where prevails to its source.’ ‘This,’ he adds, ‘is the only chance that this country has of establishing peace in Ireland, and obtaining, for the very first time, the confidence of her people.’ If, now, in the name of common sense, there be any thing like meaning in this advice, to what does it go, but, among a thousand other things, to strip the present occupier of lord Wycombe’s ‘reversionary interests,’

and all circumstanced like him, of the possessions they hold, and restore them—according to the condition of Mr. Clubb's * promise, to the man that brought him a gigantic thigh-bone,—upon demand, to the right owner?

The nonsensical rhodomontade to inforce this advice, reminds us of a mountebank's stage, and the *nostrums* dispensed by their parti-coloured vender.

Mr. Miles, however, now descends to particulars; and these we will state in their order. 'It is,' as he tells us, 'in the history of his life, to have accompanied a lord-lieutenant to Ireland.' Having there observed the evil of forcing the natives into foreign service by a pertinacious, narrow, and injudicious adherence to system, he proposed to his excellency that Catholics should be allowed to serve in our army and navy, and to attain the rank of lieutenant in the one, and of captain in the other—that the practice of the bar and the courts of law should be open to all professional men—and that any priest, on his public recantation, should be allowed 40*l.* *per annum* till he could have a living on the national establishment, and that the catholic laity should be released from the offensive and intolerable burden of supporting two churches. 'I would,' adds he, 'have gone further; but the Protestant mind did not appear to me very cordially disposed to admit of these concessions, inconsiderable and reasonable as they were; and I am very much afraid that the temper of the country, even with the experience it has had, is not more inclined to accord these concessions in 1804 than it was in 1782.'

As these several propositions refer to a common principle, which will hereafter come into discussion, and involve considerations of great extent, we cannot enter into them here; but supposing them never so unexceptionable, thus much must be observed, that, when compared with what Mr. Miles states to be the only essential remedies, they would be as little effectual to the main end, as the plucking a few handfuls of leaves from a tree, to the grubbing it up by its roots. In detailing the eventual advantages to result from the adoption of his plan, Mr. Miles forgets to refer it to the ultimate criterion of general utility; and, at the same time, overlooks the evils and injustice incident to it. But this is nothing new in the *tinkering* of reformers.—The project was proposed, and these '*inconsiderable and reasonable concessions*' sunk in silence.

As, in the subsequent part of this letter, the great question of catholic emancipation is discussed, with others of considerable moment, we must defer, for the present, our observations concerning them.

(*To be continued.*)

* See his History of Whatfield.

ART. V.—*Six more Letters to Granville Sharp, Esq., on his Remarks upon the Uses of the Article in the Greek Testament. By Gregory Blunt, Esq. 8vo. 4s. 6d. sewed. Johnson. 1803.*

THESE letters, themselves anonymous, are introduced by a short preface from the hand of an anonymous editor, who appears to regard them with peculiar complacency, and to anticipate their success with unbounded triumph: and we readily admit his claim to all the pleasure, and all the reputation, which extreme singularity of judgement can bestow.

But, in making this concession to the editor, we feel ourselves compelled to enter our protest against the general spirit and tendency of his positions, couched as they are in indefinite yet assuming language, and neither regulated by logic nor softened by charity. Unwilling to advance assertion without proof, we proceed to substantiate our charge by examples.

In page iv. we find the following sentence: 'The doctrine of the Trinity is pretty generally admitted to be in its wane, by critical scholars and rational Christians whose opinions are not specially retained, and whose judgement is not infected by the accommodating fever of a temporary orthodoxy.'—It would be as difficult to *prove* the vague assertion with which this passage opens, as to justify the malignant insinuation with which it concludes. If we look round on critical scholars of the present day, are the writings of Horsley less rational or less learned than those of Priestley? Or if, from writings themselves, we turn to their visible operations on the public judgement, from what symptoms can it be inferred that Socinianism has fixed upon the vitals of the church of England? The assertors of the Trinitarian doctrine, the champions of orthodoxy, still retain their wonted estimation: the works of Pearson, Barrow, and Bull, are still consulted and admired; their erudition and sagacity, their integrity and piety, unimpeached and unsuspected.

When a polemic lays down as a previous axiom, that his adversaries must of necessity be ignorant, irrational, or insincere, he becomes, not an Aristarchus, but a Phalaris; and it is hopeless to convince, and dangerous to oppose him.

In page v., the prefacer revives a stale and wretched cavil on the distinction between popish infallibility and protestant certainty, by affirming that much embarrassment will be found 'in attempting to discriminate between the pretension of one church to infallibility, and the formal renunciation of it by another, so long as we practically observe, that, while the elder sister is always right, the younger is never wrong.'

We were not, indeed, aware that so much difficulty could exist in distinguishing between full conviction on some points,

and infallibility to judge and decide upon all. On these principles, it would be hazardous to form, and still more so to avow, a determinate and full persuasion on any subject whatever, lest we should incur the imputation of claiming infallibility to ourselves, or allowing it to another; and we could never be sufficiently removed from St. Peter's chair, till we were entombed in the caverns of Pyrrhonism. We will, however, venture to confess ourselves *infallibly certain* that it was unbecoming the character of a gentleman and a scholar to drag forward an obsolete objection, which has been repeatedly and unanswerably confuted. It is charity to suppose the editor ignorant of what Chillingworth and Waterland have written on the subject, since we could not believe him to be apprised of their reasonings, without questioning his integrity. The matter will be found sufficiently canvassed in Waterland's 'Importance of the Doctrine of the Trinity,' pp. 170—183; from which we extract his view of the difference between popish infallibility and protestant certainty.—

'POPISH INFALLIBILITY.

'1. The Church *simply* infallible in what she defines.

'2. The Church *says so*, is the last resort, and decisive.

'3. Submit to *authority* in all instances whatever; for authority here stands for *proof*.

'4. Absolute implicit faith in *man*.

'5. Examination *superfluous* and *dangerous*. Prove nothing, swallow every thing.

'6. The subject obeys the *interpreter* at all adventures, and submits as to an infallible verity.

'7. Be a thing ever so *unreasonable*, or plainly *false*—(transubstantiation for instance)—it must be received as divine, though a *human* decision.'

'PROTESTANT CERTAINTY.

'1. The Church *morally* certain in what she proves.

'2. Not because the Church *says it*, but because *Scripture* and *Reason* by her mouth declare it.

'3. Submit to *authority* in such cases only where you see no *good reason* to the contrary; for then it is *reasonable* so to do.

'4. Absolute implicit faith in *God* only.

'5. Examination allowed and approved. Prove all things: hold fast that which is good.

'6. The subject obeys his own *reason* in submitting to what is proved, and what the reason of mankind ought not to reject.

'7. Nothing ordered to be received but upon the foot of *Reason* and *Scripture*, with great tenderness to private judgement; only taking it for granted that our faculties are true, and may, in things plainly proved, be depended upon.'

The editor, having thus endeavoured to fix on the English church the imputation of pretending to infallibility, subjoins an observation, of no recent date indeed, but yet judicious and true.—

‘ We know the reply to the question, “ Where was the religion of protestants before Luther ? ” It was, where it now is, in the Bible ; and consistent Christians, and consistent protestants, will never look for it elsewhere.’

Who would expect to find this rational and excellent remark immediately followed by an assertion so strangely at variance with it as the following ?—

‘ We have often been told that these things are mysteries ; but the answer is coëval with this apology for systems, and entirely satisfactory—“ where mystery begins, religion ends.”’

Entirely satisfactory indeed !—‘ To you’ (said our blessed Lord to his disciples) ‘ it is given to know the *mysteries* of the kingdom of heaven.’—‘ We speak the wisdom of God in a *mystery*, even the hidden wisdom.’—‘ Behold, I show you a *mystery*.’—‘ Having made known unto us the *mystery* of his will’—‘ the riches of the glory of this *mystery*’—‘ the acknowledgement of the *mystery* of God, and of the Father, and of Christ’—‘ great is the *mystery* of godliness’ (to omit other passages), says the great apostle of the Gentiles. ‘ Where mystery begins, religion ends,’ says the consistent protestant, the consistent Christian, who will never look for his religion elsewhere than in the Bible !

And how, after all, shall we be freed from mysteries ? Were we, by way of rationalising Christianity, to abandon the doctrine of the Trinity, would no mystery remain ? Would our Saviour’s discourse with Nicodemus, or St. Paul’s statement of predestination, election, and grace, be attended with no shadow of difficulty ? Would there be nothing mysterious in the influences of the Spirit—in the character of ‘ the Lamb of God that taketh away the sins of the world’—in the predetermine counsel and foreknowledge of God that Messiah should be cut off, but not for himself ; that ‘ he who had done no violence, neither was any deceit in his mouth,’ should be wounded for our iniquities, and we with his stripes be healed ? Nay, were we still further to indulge the laxity of speculation, even to the extent of looking for our religion elsewhere than in the Bible—of considering Christianity merely as a republication of the religion of nature—should we even then be released from the incumbrance of mystery ? Would the origin and continuance of evil admit an easy solution ? would the existence of a Being who never began to exist, in no respect embarrass or astonish our conception ? ‘ The tremendous Deity’

(says Waterland) 'is all over mysterious—in his nature and in his attributes, in his works and ways. It is the property of the Divine Being to be unsearchable; and if he were not so, he would not be divine.' We will only add, that metaphysical and mathematical researches are fraught with difficulties of as hard concoction as the most obscure mystery; and that no theological thesis leads to more intricate discussion than the anti-Newtonian question,—'whether it be possible for a thing to be as small as it is possible for a thing to be?'

But we have been too long detained from Mr. Blunt, to whom we now turn our attention. The transition, indeed, is so easy, that we scarcely perceive our situation or employment at all affected by the change; so homogeneous are the style and sentiments of Mr. Blunt himself with those of his friend the prefacer. To convey an idea at all adequate of the temper, the language, and the argument of the 'Six more Letters,' would require a multiplicity of extracts, and would disgust the most curious, and irritate the most patient, reader. The moral and intellectual qualities of a writer must not, however, pass totally without examination; though we shall, in this unpleasant department of our task, study to be as concise as possible.

The degree of civility and decorum, the gentlemanly and scholar-like terms in which Mr. Blunt speaks of those whom he opposes, appear from a note in the very opening of his first letter, where, upon the following words in his address to Mr. Sharp—'Six letters on the subject of them which an anonymous correspondent has *further'd* upon you'—he thus remarks:

'I do not mean that the mother of this literary bantling has given it your name, or publicly called it yours; but, from its being laid at your door, it is plain that you are believed to have had a considerable share in its production, by the wanton hussey (evidently some young thing!), who seems, from her confession (p. 3), to have been too eager and forward to embrace any one that could perform the office of a *further*, to know rightly who, besides herself, was the proper parent; and therefore (either for the purpose of glorying in what ought to be her shame—the extent of her amours with a parcel of old sinners; or else—as I should rather hope, and as my own charity, and a little appearance of privacy in her, incline me to believe—for the purpose of quieting her own conscience, having some grace remaining) she has made out an exact list, *to the best of her knowledge*, of all those *fathers* she has been concerned with, and for your satisfaction has wrapt it up with the babe in the basket.'

The following extract will sufficiently enable our readers to estimate Mr. Blunt's elegance of style.

'Many a man, even of those who are disposed to be dainty and fastidious, will swallow as sound and wholesome, if you ram it

down his throat with an imposing air, and cry *Græcum est*, that which if you set before him as plain English fare, to be eaten at leisure, he will no sooner taste than he will spit it out of his mouth, and tell you it is no better than carrion.'

The precision of Mr. Blunt's logic, and his openness to evidence and conviction, are next to be considered.

In page 20 he intimates that a single discordant example must 'give' Mr. Sharp's theory 'to the winds.' If this principle be admitted, there is an end to all canons of criticism; for where is the rule so universal as to admit no exception? A single inadvertency of an original writer, a single mistake of an illiterate transcriber, may involve the clearest idiom of a language in doubt and obscurity: and Mr. Sharp's rule can have no validity, unless a standing miracle be wrought in its favour, and every writer, every manuscript, be freed in this one point from all possibility of error. We will just hint, that Mr. Blunt has no reason to triumph in the very example (Deuter. x. 18.) on which he here relies. There was no reason to expect a repetition of the definitive article before 'widow;' because 'fatherless' and 'widow' are terms of discrimination as much as if they were proper names: and, where the words themselves obviate all possibility of mistake, it would be absurd to guard them by the insertion of an article.

But perhaps Mr. Blunt, however unqualified to conduct an argument, is a candid appreciator of evidence, and will submit at least to an express declaration of Scripture. He shall speak for himself.—

'That doctrine which makes man to be God—nay, more, both God and man at the same time—is so contradictory, I do not say to the probabilities, but to every thing we know of the possibilities, of reason and nature, and, in addition to this, so at variance with the general voice of all revelation, that a free and unbiassed mind, arrived at maturity, feels it a less violent measure to admit the truth of almost any supposition sooner than this. Were it true, which is very far from being the case, that the Scriptures had called Jesus God *in such a way* as that it could be understood no otherwise than as an assertion of his divine nature, it would be much more easy and natural to suppose (harsh as the supposition, without something else to corroborate it, would certainly be) that the words were interpolated, than that the doctrine was that of the Scriptures.' p. 138.

On this passage it were superfluous to make a comment. We remember a writer, in some periodical publication, who professed himself ready to discuss and refute the divinity of Christ; but only on this previous condition—'I must not be battered with texts of Scripture.' And, certainly, if we positively exclude, or declare that we will positively disbelieve, the testimony of Scripture, all controversy is at an end.

We had been, however, a little prepared for this rejection of scriptural evidence, by the manner in which Mr. Blunt (pp. 26, 27, 34, 74, &c.) speaks of the apostles and evangelists. He calls them 'popular, loose, and informal writers;' he describes the writers of the English Bible, as 'much better acquainted with, and much more studious of, grammatical niceties, than any of the apostles or evangelists;' he appeals to those who, 'compared with apostles and evangelists, were accuracy itself.' Again, we meet with these words: 'men so disqualified by their rank and education for elegant writing, as the authors of the New Testament;' and with 'a rude writer indeed, more rude, I think, than the most rude of the Galilæan penmen;' and are told (p. 29.) that those 'free and unrestrained, those plain and unlettered men, who, though, as we read, they sometimes *girt their fishers' coats about them*, never (that I can find) dreamed of casing themselves in grammatical buckram suits.' If any person will indulge the habit of representing the style and language of the New Testament writers in terms so depreciating, he may at last become so enamoured of his own free and unbiassed criticism, as to vent it on matters of argument; and to discover, with Dr. Priestley, that St. Paul sometimes 'reasons inconclusively.' But he who candidly considers the phenomenon of unlettered men preaching and writing without human aid, in a foreign language; and who admits the inevitable conclusion, that inspiration supplied all deficiencies, and conferred all knowledge profitable to salvation, will be little disposed to imagine an inspired writer liable to error, or destitute of that correctness which produces perspicuity. Very different from the tone of vague declamation, is that of dispassionate and accurate criticism. We recommend to Mr. Blunt's perusal the preface of Schleusner to his elaborate lexicon of the New Testament. The professor there states, with great propriety, that '*Scriptores Novi Testamenti—in conscribendis libris suis usi sunt non linguâ Græcâ, purâ illâ atque Atticâ, sed dialecto Christi et apostolorum ætate vulgari ac receptâ, Macedonicâ et Alexandrinâ; totusque orationis evangelistarum et apostolorum character linguam redolet Hebræicam*;' but he afterwards observes, in enumerating the several objects of his own attention, 'etiam hoc egi, ut vestigia exquisitæ et puræ orationis Græcæ in Novo Testamento haud raro reperiri, idoneis exemplis, ex scriptoribus Græcis omnium ætatum adductis, ubique fere demonstrarem.'

Should this authority fail to satisfy Mr. Blunt, we refer him to one which he must admit to be unexceptionable; since (p. 97. Note.) he attributes great weight to the 'sentiments of such men as Erasmus and Grotius, either of whom is worth a hundred of your Thomas Aquinases, Peter Lombards, &c.'

The passage to which we allude, occurs in Erasmus (*Antibarb.*

lib. 1.). It is too long for complete insertion; but a part of it will be fully competent to prove how differently Erasmus and Mr. Blunt think on the subject of the 'plain and unlettered apostles.'

'Dic mihi, os pestilens, et ferro inurendum, rusticos ais fuisse apostolos?' Afterwards, he thus proceeds with a severe irony: 'At apostoli, cum ipso scientiæ fonte tam diu commorati, tam familiariter, tam avide versati, inscii æque ac rustici permansere, neque tam sedulâ tanti præceptoris operâ quicquam confectum est. Lusit operam qui bovem duxit ad ceroma. Ut resurrexerat, quadraginta dies in terris moratus, subinde discipulis suis apparuit, monuit, docuit; parum erat hoc quoque. Ipse in cælum relatus, paracletum demittit, qui nihil illos jam nescire pateretur. Et audent post hæc omnia homunciones rusticitatem objicere apostolis? Rusticus est Paulus? Rusticus est Johannes? et unde illa vox sublimis, IN PRINCIPIO ERAT VERBUM, ET VERBUM ERAT APUD DEUM, ET DEUS ERAT VERBUM? Jacobus rusticus fuit? Falso igitur huic illa tribuitur epistola, quæ videtur non modo sapientis, verum etiam disertæ.'

But to come more closely to a consideration of Mr. Blunt's arguments—

His leading object and design, it will be observed, is twofold: first, to overturn Mr. Sharp's critical canon; and, secondly, to show that we are not to listen to the suffrages of the ecclesiastical writers (as they have been gathered by Mr. Wordsworth) in regulating our understanding and interpretations of those texts to which Mr. Sharp refers in his title-page, as so many new proofs of the divinity of Christ. In the remarks which we have to make, it will be best to limit ourselves to the same arrangement.

In the first place, then, has the second letter-writer succeeded in demonstrating that Mr. Sharp's rule is unfounded?

It is obvious that this inquiry is very simple in its nature, and must admit of a clear and definite answer. When any critical canon is attempted to be established, it is not sufficient that many examples can be found *in its favour*: the rule, it is plain, must be renounced, if there can be brought against it a competent number of undoubted exceptions. A little licence indeed has always been permitted in matters of this kind, by the general consent of the learned. It was never thought that five or six examples which might be brought from printed copies against a critical canon of Bentley, were sufficient to overturn it: and the discoveries, in later times, of better manuscripts, of new sources of criticism, have shown repeatedly that the liberty allowed has been founded in truth and soberness. It is certain, however, that no theory can resist a compact unsuspected band of exceptions. Let us see then what has been done in this way by Mr. Blunt.

His pamphlet consists of nearly two hundred pages. The road, as we have seen, is plain before him. His undertaking is of the utmost simplicity imaginable. The editor also informs us that his friend is worth listening to; that his labours, in short, are decisive. No doubt, therefore, we shall find that a considerable portion of his two hundred pages is occupied in detailing to us a numerous collection of exceptions against Mr. Sharp's theory. The theory itself has, on its side, perhaps some myriads of examples. Mr. Wordsworth affirms that he has seen several thousands of instances of one single form of it.—The examples alleged against it by Mr. Blunt, and in which he triumphs exceedingly, are, first, a quotation from Justin Martyr, which is no exception at all, inasmuch as *ἀγιον πνευμα* is certainly a proper name; and, secondly, the interpretations given by Chrysostom, Œcumenius, and Theophylact, of 1 Tim. v. 21. contradictory, on the principles of Mr. Sharp's theory, to the words which appear in the printed editions; but which Mr. Wordsworth has shown, to a very high degree of probability, are not contradictory to the words which fell from the pen of those writers. Besides these, Mr. Blunt has not brought forward even the pretension of another exception. We need offer no further remark on the execution of this part of his duty. It may, however, more distinctly indicate to our readers the usefulness, extent, and importance of Mr. Blunt's researches, if we inform them that both these exceptions are gathered from the pages of Mr. Wordsworth.

We enter into no exposition of the verbal cavils started against Mr. Sharp's rules, or of Mr. Blunt's reasoning against their limitations; his arguments upon the identity of the Greek and English idioms; his efforts to prove that the forms of expression are elliptical; and his own unheard-of interpretations of the texts in question. They are below criticism, and proceed chiefly upon the grossly unphilosophic principle, that the *science* of grammar is an *art* independent of sense and reason; that it does not presuppose those qualities in men who make use of it; that it is not itself deduced solely from reason and language, but has we know not what mystical and artificial power to make sense and language, and to control and domineer over them. We recommend to Mr. Blunt a definition of grammar, cited by himself, which had he at all understood, half of his book would never have been written. 'By grammar I mean' (says Dr. Clarke, p. 45. *Blunt's Letters*) 'not only the artificial rules of grammarians, but the common and natural sense of mankind.' What then must become of the whole of Mr. Blunt's effusions about '*the king and queen*,' '*the husband and wife*, &c. &c.?'

The mode of attack against the long array of testimonies led on by Mr. Wordsworth, was hardly less obvious than that

against Mr. Sharp. It is plain that Mr. Wordsworth's argument cannot support itself, if either of the following propositions can be satisfactorily demonstrated—first, that the fathers, whatever may be their interpretations of the texts in question, are not to be listened to; or, secondly, that Mr. Wordsworth has misled us in his citations.

Both these propositions are attempted, or we should rather say are asserted, to be proved by Mr. Blunt.

With a view therefore to the first object in this argument, Mr. Blunt has favoured the public with much common-place abuse of the ecclesiastical writers, as interpreters of Scripture: the honesty of the whole body of Christian fathers for a thousand years is arraigned; and they are dismissed by him as worthy of no other notice than that of unmitigated detestation.

It is not within our limits to show how unphilosophic, how immoral, and how false, are such extravagant representations. But to make one or two remarks—Mr. Wordsworth has shown, with respect to Ephes. v. 5, by the most convincing evidence, that the Greek fathers would rather have followed our vulgar than Mr. Sharp's amended translation: and yet, in this case, their inclination to orthodoxy and dishonesty (which, in them, according to Mr. Blunt, was every thing) did not once overpower their regard for truth and honesty (which, in his opinion, was nothing). This difficulty Mr. Blunt will not readily remove.

Again: it is no mean evidence which Mr. Wordsworth has produced, to show that the Nestorians and Arians (and they, at least, were honourable men) did indeed admit and acknowledge the application of the texts in question, to our Saviour, and objected only to the *extent* of the conclusions from them, claimed by the catholic party.

But, were we to suppose, for a moment, the fathers to be as void of integrity as Mr. Blunt would represent them, the value of their testimony, on the present occasion, would, most probably, not be in the least affected by the concession.

The form of expression in the texts in question was, or was not, idiomatic—in other words, was applicable to one person only, or else either to one or two persons indifferently. Now, if the latter were the case, it cannot be but that materials must remain, sufficient to prove it so. We must, in such case, necessarily find some exceptions to the rule, some ambiguities, some contrary interpretation. Ten centuries or more is a long time for the most active knavery to be kept awake. Here is evidence of all kinds which may be laid before us, from writings epistolary, controversial, didactic, historical. It will be strange, indeed, if the ambiguity do never appear; if the mask never once fall off; if the fraud and contrivance, during so long a period, do never thwart, betray, and even entangle itself in its own toils.

But, on the supposition that the forms of expression were idiomatic, we find all right, and just as it should be. In this case, it is plain that every exertion of knavery is not only needless, but impossible. It is a contradiction in terms to suppose that a crafty and designing religionist should preach an interpretation which must revolt the most ignorant hearer, as contradictory to the daily and hourly use and import of language. Necessity, therefore, if not inclination, must have rendered the ecclesiastical writers correct in their interpretations; and their testimony, as appealed to by Mr. Wordsworth, remains unshaken.

As to the second part of Mr. Blunt's argument, his animadversions on Mr. Wordsworth's citations, a specimen is all we have room for; but even this, we trust, will prove tolerably satisfactory. Speaking (pp. 7, 9) of the quotations adduced by Mr. Wordsworth on the text, Ephes. v. 5, he proceeds—

‘The two remaining, viz. Nos. 11 and 20, are neutral. In the first of these, which your correspondent pronounces *sufficiently express*, there is nothing express, except that Chrysostom means to apply the text to the proof of Christ's Divinity. It does not at all appear in *what way* he means to apply it, or *how* he argues. The probability is, &c.’

After favouring us with his own speculations, as to how Chrysostom did mean to apply it, he proceeds—

‘If Chrysostom therefore, in No. 11, be not against you, on which side certainly the probability lies, the most that can be said is, that he is neutral; for assuredly he decides nothing in your favour. In No. 20, Theodoret quotes the text also to prove the Divinity of Jesus, without explaining in *what way* he applies it. And he places it between two other texts, from the latter of which (Luke ii. 11.) he can only deduce the doctrine from the supposed dominion and sovereignty of Jesus. From the former, which is Titus ii. 13, he may perhaps, though even that is not quite clear, mean to argue directly from the title or appellation of God, given, as you and some others would have it, to Jesus. And thus it is perfectly doubtful how Theodoret understood the text; and consequently the passage is neutral.’

These assertions at least are sufficiently intelligible. Let us now see whether they be true.

Καθ' ὅσον οὖν κηρύσσετε (says Chrysostom). Κυρίον τον Πατέρα καλουμενον, φερε δεῖξωμεν ὑμιν και τον Τιον λεγομενον Θεον.— And, after citing, for this purpose, from the Old Testament, Isaiah vii. 14, ‘Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, which’ (says he) ‘being interpreted, is *God with us*.’ Isaiah ix. 6. ‘and his name shall be called Wonderful, Counsellor, the mighty *God*.’ And Baruch iii. 35. ‘This is our *God*, and there shall, &c.’ He

proceeds immediately to the passage which Mr. Wordsworth has extracted. Mr. Blunt affirms that it does not at all appear in *what way* Chrysostom means to apply the text, or *how* he argues. Turn to the preacher himself, and we soon see for what purpose the Scripture is cited. 'As I have shewn you,' (for such, it may be proper to inform the unlearned reader, is the meaning of the words quoted above) 'where the *Father* is called *Lord*; let me now cite to you passages in which the *Son* is called *God*.'

Let us next turn to Theodoret.

It will be sufficient to extract the words immediately following those cited by Mr. Wordsworth.

Αλλα γαρ παρελκον τας τοιαυτας μαρτυrias ανδρασι γραφειν τοις μελετωσιν εν νομω Κυριου ημερας και νυκτος. Αποχωσι τε αυται πεισαι και τους αγαν δυσπειθεστατους τας θειας μη μεριζειν προσηγοριας.

—'It is superfluous' (says he) 'to quote to men who exercise themselves day and night in the law of the Lord, all the testimonies of this nature. And these which I have given are sufficient to persuade the most obstinate not to *separate* the *divine appellations*.'

Two appellations therefore are contained (as the argument of Theodoret requires) in Ephes. v. 5. The argument also, it is plain, equally demands that they relate to the *same* person. The fact is, that the letter from which this extract is taken, was written to reprove the error of one who objected to the use of the name 'Christ' in the ordinary Doxologies, and wished to substitute that of 'Only-begotten,' as signifying a higher dignity. Theodoret vindicates the established form by showing that the name Christ is every where (as in Rom. ix. 5, Titus ii. 13. Ephes. v. 5. Luke ii. 11.) united and connected with the other and most exalted appellations of our Saviour; as in Ephesians with his name *God*, and in Luke with that of *Lord*; and therefore was not to be slighted and stigmatised under pretence of a higher veneration, and a more zealous regard to his name.

To return to Mr. Blunt:—we shall not pretend to determine what degree of indignation is due from the public, against a writer who can thus falsify evidence, thus wilfully mislead (in matters of the highest importance) the unlearned and unwary.

But we have done. In the whole of his undertaking Mr. Blunt has completely failed; and has left the theory of Mr. Sharp, and the historic proof by Mr. Wordsworth, uninjured and unshaken. But the want of learning and of argument are trivial blemishes, when compared with his violations of truth, charity, and decorum; which are so numerous and so gross, as to set all ordinary powers of censure at defiance. The blasphemous buffoonery of his Appendix we pass by in silent disgust and abhorrence.

ART. VI.—*Lectures on the Elements of Chemistry.* (Continued from our present volume, p. 95.)

THE limits between chemistry and natural philosophy have not been accurately ascertained; and perhaps, as in systems of natural history, the slightly varying shades will not, at any fixed point, admit of a distinction; and arbitrary arrangement must decide, where nature will not allow a separation. We have, on this foundation, endeavoured to show that the arrangement of chemical works has, in general, depended on the definition of the science which the author has adopted: nor perhaps would Dr. Black have so pertinaciously defended his own definition, *viz.* that chemistry is the study of the effects of heat and mixture, had not his attention been early drawn to the subject of heat, and had not that subject been endeared to him by his own invaluable discoveries. Much of his introductory lectures on heat are, we think, strictly within the limits of natural philosophy; for chemistry must perhaps be at last confined to those particular affections or qualities of bodies not connected with the properties of bodies in mass.

The early lectures of Dr. Black on heat are, however, truly valuable; and his conduct in this respect is justified by the examples of Boerhaave and Cullen, in whose lectures the doctrine of heat formed a principal and leading part. We need not follow the subjects, since Dr. Black's lectures are so generally known. It must be our endeavour to point out what may be less frequently diffused, as added at later periods, and Dr. Black's opinions of some of the more recent discoveries. The following fact we select, not as an instance of latent heat adduced by the professor, but as a strong proof of heat being a body communicated and separated. This, however, suggests a question not hitherto sufficiently noticed—*Is latent heat any thing more?*

‘On account of this, and some other facts, I began to suspect, that the malleability and ductility of metals depend on the same cause; and, after mature reflection, I am persuaded that this is the case. While metals are hammered, and extended under the hammer, they become warm, and in some cases very hot; but at the same time they become very rigid, and are no longer malleable. If we attempt to beat them out farther, they are sure to crack at their edges, not having the same toughness and softness as before. The only way now to restore that toughness is by annealing them, that is, by making them hot in the fire, and allowing them to cool. This being done, they are found malleable again, but liable to lose this malleability by a second hammering, and they need the introduction of heat into them again, if we desire to hammer them more.

'The following experiment gave me a proof of that. In order to anneal them, the single circumstance of their being heated is not sufficient, but it is necessary that the heat be communicated to them from other matter. I desired a smith to make iron red-hot by hammering it. He very soon did it by hammering the extremity of a rod of iron properly prepared. It assumed a moderate, or dull red heat under the action of the hammer. I desired him to let it cool, and then hammer it again, to make it red-hot a second time. He told me this could not be done without first annealing it, or softening it *in the fire*; and that if he should attempt to hammer it again without this preparation, it would not bear the strokes of the hammer without splitting and breaking into pieces, of which he satisfied me a little while after. But when the iron was in this brittle state, it needed only to be heated in the fire until it had a dull red heat, similar in appearance to that which had been produced in it by the strokes of the hammer; being then allowed to cool, it was found malleable. It is plain, that if nothing were requisite for annealing the iron in this experiment, but making it red-hot, and allowing it to cool slowly, this is already done; for the iron is left red-hot by the hammer.' Vol. i. p. 139.

We stated the question previous to the quotation, to give the fact its full force on either hypothesis. Dr. Black examines it; but he involves it in an inquiry not requisite, *viz.* how the union takes place. If the simple fact be stated, that this is a chemical union, we suspect that the question is not affected by the mode of the union. Does this resemble other chemical combinations? If so, it should be placed in the same class. Dr. Irwin's idea, that, in vapour, the capacity of heat is increased; and that it requires more heat to be thrown in to make it appear equally hot to the thermometer, though highly ingenious, is not equally probable; and Dr. Black's objections to it are very conclusive. Mr. Robison's note on this subject is an admirable specimen of reasoning from induction in the style of Bacon. We ought not to omit, that the remarks on the economical use of steam, on the steam engine, and on the impracticability of distilling *in vacuo*, at a less expense of fuel or time, though not new to Dr. Black's hearers, are excellent. On the subject of Evaporation, we perceive, or think we perceive, a little inconsistency. In one part, he denies the existence of an elastic vapour from water, in the heat of the atmosphere, because the vapour is confined by the thinnest glass: in another, he admits, with De Saussure, its existence; yet adds that it is condensed to water by pressure. This, however, is of little importance. If, in the ordinary state of the air, it is permanently elastic, it must be considered as truly aerial. Common air, by condensation, assumes, in part, the form of water. On the whole, Dr. Black seems to resign the doctrine of the solution of water in air, as the cause of evaporation, on finding that the process advances with more rapidity *in vacuo*.

The note of the editor, added to these subjects, very ably and successfully vindicates Dr. Black's claim to the discovery of latent heat, or to heat as a component part of bodies. The last effect of heat is inflammation: but we perceive a striking omission in this part; for the author does not distinguish between bodies inflamed, exclusively, by heat, and those which require light alone. Gunpowder, for instance, cannot be inflamed by any heat, unless with the assistance of light. In this part of the work, also, Dr. Black explains, in general terms, the old doctrine of phlogiston, and the new system by M. Lavoisier, with great clearness. The professor should not have censured so severely the explanations given by those who believed in the existence of phlogiston, of the increase of weight in many calcined and burnt bodies, since we well remember that, at one period, he did not consider the property of specific levity as unphilosophic. We cannot, however, conclude our account of this part of the volume, without expressing our warmest admiration of the manner in which the whole doctrine of heat is explained. The entire system is perspicuous, scientific, and complete.

The two following parts of the work, on mixture, and on the chemical apparatus or instruments, need not detain us. They are, like all the descriptions of Dr. Black, peculiarly clear and intelligent. In the part on mixture, we find a general and philosophic view of elective attraction.

The doctrines of chemistry begin with the chemical history of bodies, on which the author intends to examine the effects of heat and mixture. The subject of arrangement we have already considered, and expressed our disapprobation of the synthetic plan for the use of students. Dr. Black rejects it for another reason, *viz.* that our knowledge of chemistry is not yet sufficiently advanced to admit it with accuracy or advantage. He adopts his former system of dividing bodies into salts, earths, inflammable substances, metals, and waters; afterwards adding animal and vegetable substances.

* It may perhaps be thought that we shall be guilty of an omission, if we do not constitute a class of AIRS OR GASES, as they are now named. But there is no necessity for constituting such a class, and even the propriety of it may be called in question.

* These gases are acknowledged to be various kinds of matter, combined with latent heat, or the matter of heat, the *calorique* of the French chemists. And why should substances of such very different natures be assembled into one class? For this reason alone, that they were combined with latent heat, and thereby reduced to a form or condition, to which many other bodies can be reduced by it. We might as well think of classifying the objects of chemistry into those that are hot and those that are cold, or into those that are solid and those that are fluid, which would be

very improper, when it is in our power to make the same body hot or cold, or solid or fluid. It must be confessed that we have not been able hitherto to deprive some of the gases of their latent heat, and to reduce them to a condensed state, without combining them with other matter; but this is certainly in our power with regard to others; and means may possibly hereafter be discovered for condensing them all. But whether this should succeed or not, there is no reason for assembling into one class substances, which are, in fact, more dissimilar in their chemical properties than any substances that we know, and resemble each other only in a quality, almost purely mechanical (their elastic fluidity) merely because they derive this aerial form from heat combined in them.

‘But, although it appears improper to form such a class, I do not mean to leave these substances unnoticed. Very convenient opportunities will occur during this course for bringing them into view, and I shall not fail to make you thoroughly acquainted with them all.’ Vol. i. p. 345.

Salts, the first class of bodies, are examined with our author's usual accuracy; and a chemical fact of importance, in the solubility of salts, is noticed, *viz.* that this property is increased in a greater ratio than the heat. When, therefore, a saturated solution of salt in boiling water is mixed with another in cold water, the two solutions together will not sustain the salt that they held separately. Dr. Hutton applied this to the precipitation of rain from clouds of different temperatures, and saturated with water in different degrees; but he should have reflected, allowing the solution of water in air, that the solvend is not salt, and that the heat in the different strata seldom greatly differs. Mr. Robison, who endeavours to support the idea from observation, may also consider that fleecy strata of clouds are not rainy, but consist of vapour in a very different, *viz.* the vehicular state.

Dr. Black describes, first, the alkaline salts, and next the acid: the neutral follow. We perceive the earliest traces of the more particular doctrines of pneumatic chemistry under the article ‘hepar sulphuris;’ and many other facts occur under ‘nitre.’ We were particularly pleased with the elegant and scientific manner in which the subject of ‘air’ is thus introduced, and steals on the mind of the student. The vegetable acids are included under the ‘tartar,’ called by Dr. Black *anolithus*, wine-stone. This is a euphonous term, very applicable to the subject, formed in the Horatian style, *Græco fonte parce detorta*. The vegetable alkali he calls *liriva*, the fossil *trona*, from a place in Tripoli, where it is found in abundance: and the volatile alkali is ammonia. *Trona* is a particularly happy and appropriate term, and peculiarly advantageous, as from its Latin termination it may be declined, and from analogy admits of a euphonous adjective, *tronata*. The

term *natron* possesses neither of these advantages in the same perfection. We observe, from the notes, that Dr. Black produced, by accident, a gas approaching in its nature to the nitrous oxid, and found it peculiarly pleasant. The remarks on the great variety of vegetable acids we shall select.

‘ I must also observe, before quitting this subject of tartar, that, besides this agreeable acid obtained from the fermented juice of the grape, there is a variety of acidulous salts obtainable from other vegetables, in their native state, which seem to be of the same kind, or at least very analogous to the tartar already described. I am convinced, from repeated experiments made by myself, from the very beginning of my chemical studies, that all the native vegetable acids, whether those which are unfolded during the maturation of their fruits, or those contained in the native juices of the plants, as we find it in the whole tribes of *rumices* and *acetosæ*, resemble the tartar of wine in this chief circumstance, that they contain a fixed alkali in their composition, super-saturated with an acid. All these dry salts, and sour juices, give the same alkali by incineration. Their differences seem to proceed entirely from small variations in the acid, consisting either in a different proportion of the parts truly saline, or more generally from mucilaginous or resinous matter. These varieties are the characteristics of the different kinds, the chief distinctions of which are the degrees of solubility of the compound salts, formed by their union with the alkali. All of them are equally destructible by fire, and incapable of being volatilised. I am therefore disposed to think that the real acid is the same in all, and that their distinctions arise from ingredients not saline. One of these forms is the tartar of wine. I would say that another forms the tartar of sorrel, &c. In short, I would call them all tartars, were it not that it is a barbarous appellation. I am further of opinion that they are all ultimately resolvable into acetous acid. I think that their denominations have been multiplied without reason: Malic, citric, oxalic, &c. answer no purpose.’ Vol. i. p. 482.

What relates to crystals and crystallisations is too imperfect for the present state of our knowledge on the subject; but some of professor Robison’s remarks, in the notes, are singularly acute and ingenious.

The second volume commences with the earths; and a short, imperfect system of geology is premised. Dr. Hutton’s system is announced with respect, seemingly as a tribute to friendship, rather than from a conviction of its truth; for the account is hastily concluded. The first earth mentioned is the calcareous; and in this part is introduced an account of the author’s discovery of fixed air, of the properties of magnesia, &c. ‘It is a long story;’ and, though pleasing as an excellent specimen of analytic investigation, fills a disproportioned space. It contributes, however, to usher in an account of the carbonic acid air, oxygenous and azotic gas. Dr. Black and his editor

equally blame the term azotic, because this gas is not exclusively fatal. The former prefers nitrogen; and the latter informs us, that, when Lavoisier was urged by De Luc to change the term for this reason, he appeared to decline it. He hoped, it seems, that the experiments of Berthollet would succeed in proving it the principle of alkalis, as oxygen is of acids. The proof has failed; but the probability still exists.

Next to the calcareous earth, is magnesia; to which barytes and strontites succeed. The plastic earths form the next division: these are the clays; and the third genus, the hard stony bodies, are the flints.

‘We have been lately informed of a very few more lately discovered, which appear to be simple earths, and yet are different from any of these; but they are produced by nature in very small quantity, and have only been found in the composition of some particular and rare stony concretions of a small size; nor have they yet been sufficiently examined. I do not, therefore, think it proper at present to take up your attention with them. You will see mention made of them in the new systems of mineralogy which I lately recommended to your notice.’ Vol. ii. p. 154.

This is certainly an unsatisfactory excuse; for a lecturer should at least give the substance of what has been said. If it were a sufficient plea for omissions that a subject has not been sufficiently examined, we fear these volumes would be greatly reduced in their bulk. Languor, indolence, and ill health, unquestionably prevented the professor, in the later periods of his life, from engaging in any active pursuits; and he was always unwilling to speak exclusively from the representations of others.

We were particularly attentive, in the natural and chemical history of fossils, to observe whether, after the short general approbation of Dr. Hutton's system, our author had followed its steps; but we find no hints of the operation of fire in hardening the strata or cementing the pudding-stones. Even when he speaks of flint having been in a fluid state in forming petrifactions, it is not a fluidity from heat; though, in the general geologic sketch, he too often points out the influence of volcanic fires. In fact, however, Dr. Black's system of natural history has received few, *very few*, additions for many years.

The professor next treats of fusible stones, and objects to classing them from their predominant principles. He discourses of them almost independently, speaking first of feldspar; 2. of porphyry; 3. of garnet; 4. of schorl; 5. of zeolite; 6. of lavas, *basaltes*, and other volcanic matters. In the following remarks, Dr. Black differs greatly from the best natural historians and chemists; and we think, that, if he had followed more closely some late observers, his conclusions would have been different. The fact mentioned in the second note of the

following extract is almost decisive, if well founded: we suspect, however, that it has not been examined by an experienced or unprejudiced eye.

‘The fluidity of lava appears to me to depend on latent heat, combined with the materials by the long continued action of subterranean fire. While they are still flowing, their heat is not very intense. (*Dolomieu, Journ. de Phys.* 1793). Yet they retain part of this heat a long time, with some degree of fluidity or softness. A lava, erupted in 1614, continued to move for ten years, and in that time slipped downwards about two miles. It was probably soft below; and as it lay on a slope, the indurated mass above could slide a little way*.

‘Most natural historians are now of opinion that the rocky stone, of which there are many varieties in this country under the name of whinstone, but in other places called toadstone, ragstone, or Rowley-rag, and also trap and basaltes, and by other names, is of the same nature with lava, and belongs to this division of volcanic matter,—a matter which has been melted by subterranean fire. Dr. Hutton, however, makes a distinction between many, or most of these stones or lavas. He considers the term lava to be properly applicable to that melted matter only which has been thrown out by volcanoes, so as to flow down their sides, or along the surface of the earth. But there cannot be a doubt, that the same fires must produce, at a great depth, large quantities of melted matter, which is never thrown out, but continues melted a long time, and is driven by the immense force of the explosive matter in lateral directions, forcing its way between the strata which are around, or penetrating into the rents and fissures of these; and thus forming what we call dykes, or in other cases flat and extended masses of unequal thickness, such as Salisbury Rock, and many others that are around it, and the toadstone of Derbyshire†.

‘Whinstone is called *basaltes*, when it is split into columns or prisms, most of them six-sided, and standing in close contact together, generally upright, though sometimes inclined to the horizon, and even bent.

‘There are famous examples of this in the Giant’s Causeway in Ireland, and in the island of Staffa, and other islands and rocks on the west coast of Scotland. And there is a tendency to it on the south-east side of Arthur’s Seat here, beside many examples on the continent.

‘This columnar appearance seems to arise from a kind of shrinking as the heat which gave it the imperfect fluidity gradually abates. I was informed by a gentleman who visited Iceland not long after the late eruption of Hecla, that the inhabitants showed him extensive masses of lava of former eruptions, which were not

* * The spongy texture of the indurated matter must greatly retard the emission of the latent heat, and consequently the congelation below. EDITOR.’

† A dyke of this kind pervades the coal strata in Newcastle Moor; and it has charred the coal on each side of it to the distance of several yards. EDITOR.’

thus shivered, when they had cooled so much that they could be approached, but that year after year the regular columnar divisions appeared more evident: And at the time the gentleman saw them, they were very distinct basaltes. We observe an appearance very similar to this in common starch, which always separates by shrinking into pentagonal and hexagonal columns.' Vol. ii. p. 163.

The last genus is the flexible, the micaceous stones: and a short account of the precious stones follows in an appendix. The ensuing observations merit particular attention.—

‘ But those which have the greatest hardness and brilliancy, and which are named by the jewellers *true* or *oriental gems*, have been found less simple in their composition. A number of accurate analyses of them, by Achard of Berlin, professor Bergmann, Mr. Kirwan, and others, have shewn that they contain the argillaceous earth in greatest quantity, intimately combined with a smaller proportion of the siliceous, and a still smaller of the calcareous, and of iron, to which metal they owe their beautiful colours. And it is only these transparent stones, which contain more of the argillaceous than of any other earth, which are distinguished by the title of gems by professor Bergmann. I see no reason however for restricting the title so much.

‘ We may here remark, that those gems which contain a larger proportion of the argillaceous than of the siliceous earth, have not the same chemical qualities as the other hard stones in which the siliceous earth prevails above all others. They not only resist the most violent heat without melting, when exposed to it without addition, but it is extremely difficult to melt them by means of alkaline salts, which easily dissolve the siliceous crystals into a glass. You may see, in Bergmann's *Opuscula*, the other particulars by which they differ from the siliceous crystals. Some of the siliceous crystals are tinged, as well as those reckoned true gems, with blue, or purple, or yellow, or other colours. But these are much rarer than the colourless crystal, and, when they have brightness, they pass for gems; though, on account of their inferior hardness, they are not so highly valued, nor indeed have they so much brilliancy.

‘ There are also siliceous crystals which have a dusky or brown colour, and yet have great transparency and brightness. Such are those found in the mountains of Arran, and some other mountains of this country. And some of these brown crystals, by being heated equally and cautiously, to a degree that is short of ignition, lose the brown colour, and retain a yellow one, which may be lost also if the stone be heated too much. I knew a person who made profit by collecting these brown crystals, and converting them into yellow ones. These convertible brown crystals are found in some mountains to the north-west of Aberdeen.' Vol. ii. p. 185.

This property is very singular: that the predominance of the softer earth should give a greater hardness, is an apparent solecism; and the change of their chemical nature is very ex-

traordinary. The silex is defended from the action of the alkali by the argil; but this could not be the case, were the union only mechanic: it is therefore a proof of a union purely chemical, which we cannot imitate; and the hardness, as we have long since hinted, seems to show that these combined earths have crystallised. There is no union more firm than that from crystallisation.

In another appendix, is an abstract from a paper in the *Journal de Physique*, by Dolomieu, relating to the chemical nature of flint, with remarks by the professor. The author proceeds but a little way in the analysis; yet he seems to have made one decisive step, viz. by showing that flint contains some inflammable matter. Two pieces of flint will, by collision, produce heat and fire: the particles struck off are scorified, and mark paper like charcoal. Silica also, when precipitated from the liquor silicum, is soluble in acids, though quartz resists their action; and this change is accompanied by the emission of air.

‘The’ (inflammable) ‘matter we find thus combined with the silica in quartz is probably the matter which, when combined with water at a great depth below the surface of the earth, enables it to dissolve quartz, and to transport it and to crystallise it, which matter cannot probably remain combined with water when it comes to the surface and is exposed to light. Bergmann was deceived when he imagined fixed air combined with water to be a solvent of quartz: The experiments of other chemists have not supported this opinion. I have not been able to make it dissolve silica, even when fresh precipitated from liquor silicum. Siliceous crystals are often formed in nature on the surface of calcareous ones, without the smallest appearance of dissolution or corrosion in these last, which would certainly happen were the solvent of the siliceous matter carbonic acid water. Mr. Morveau also mistakes this water. (*Encyclopédie Méthodique*). For, in an experiment in which siliceous crystals were formed by shutting up in a vessel aerated water and siliceous earth, there was iron also, which became corroded and rusted, and the crystals were found among the rust of the iron. He had four glasses, containing aerated water and silex. Into one was put silex; into another, limestone; into a third, argilla; and into the fourth, iron. After nine months, no change appeared, except in the last, in which both the pieces of quartz and the iron were evidently corroded, and small crystals found among the rust of the iron. Dolomieu therefore concludes that the hydrogen, separated by the action of the dissolving iron on a small part of the water, produced, in conjunction with the rest of the water, a solvent which acted on the quartz. Dolomieu learned, however, by experiments, that iron has no effect on the liquor silicum, or the liquor on the iron. A bit of polished iron preserves its brightness unimpaired in this fluid. That the solvent of silica in nature is an inflammable substance, is also rendered probable by the dusky colour of some crystals and of flint, which

dark or dusky appearance is dissipated by fire. He adds one more argument to support his opinion of the compounded nature of quartz and crystal. This is drawn from its inactivity, or want of attraction for most other substances.' Vol. ii. p. 200.

We have preserved this passage, as the solution of flint is an object of considerable importance, both in a chemical and a geologic view. The reference to the *Encyclopédie Méthodique* is too vague; and we shall probably assist the chemical inquirer by informing him that these experiments are detailed at length in the Dijon Memoirs, where Guyton was de Morveau.—Happy, had he never renounced the character of a philosopher for that of a politician!

We were somewhat dissatisfied with the account of porcelain, and making glass. Each is, we think, deficient, and (if our memory do not greatly fail) inferior to the account usually given in Dr. Black's class. The fusible material of porcelain, the *succedaneum* of the Chinese *petunse*, is undoubtedly flint; but, when granite is employed, this stone is represented as chiefly useful from the feld-spar it contains. This, however, is not true; for what is called in Cornwall rotten stone, viz. the cellular granite, from which the feld-spar has been separated, is highly useful in this respect. The account of glass-making is defective, from the author's not having pointed out the influence and effects of the metallic calces, with the changes produced by the addition of manganese. Perhaps Dr. Black's papers were in this part unusually confused. Those acquainted with them will be more surprised at the very able, intelligent account of his system which professor Robison has offered, than at any defects which may occur in tracing the mazes of such a labyrinth.

Here we must for the present stop; and, at the moment when numerous claims crowd on us, some apology may be requisite for our extended account. The character of Dr. Black must furnish this apology; and, when our readers reflect that the first germ of the modern system was animated by his labours and ingenuity; that, with a degree of judgement equalled only by his acuteness, the first hints were pursued with a vigour of inductive reasoning without a parallel or an example, except in the optics, and without a copy but in the labours of Cavendish and Kirwan—the apology will be easily accepted. Yet more: these elements, constructed on the confines of the ancient and modern chemistry, verging more to the former system than to the latter, become the connecting link between both, without which we must resign either the one or the other: each is too valuable to be forgotten; and, when the delirium of French innovation has subsided, we shall look with additional respect on the accurate and judicious attempts of Scheele, the calm unwearied diligence of Margraaf, the cool penetration of Neu-

mann, the eager and Lyncean acuteness of Stahl. The former scholars of Dr. Black may perhaps more warmly thank us; for there are few of his pupils, bound to one spot by the shackles of an imperious profession, but have eagerly, we believe, wished that they could once more hear the matured sentiments of their master; that they could obtain from him the needle which would guide them through the trackless paths of theory, and assist them amidst the storms of contending parties.

We may perhaps be allowed to anticipate the editor's account of the conduct of Lavoisier. When his system, built on the discoveries of Black, met the public eye, he found that his sanction was of importance, and descended to the most abject flattery till he obtained Dr. Black's public avowal of his having adopted the doctrine. This letter he desired liberty to publish; but, with an apprehensive haste, hurried it into the *Annales de Chymie*, suspicious of a refusal. Yet, notwithstanding this wheedling flattery, the system, as explained in the Elements, totally disregards the author on whose principles it was founded; and Lavoisier represents the whole as his own. The editor has well observed, that in France every thing was destroyed, because every thing was to be new, and every thing of Gallic origin: hence their new nomenclature, their calendar, and their measures. The first possesses merit, and will remain: the other follies are hastening to their termination. They have for some years puzzled Europe: and the authors will be deservedly punished, by their labours being soon consigned to oblivion, as mysterious and unintelligible.

(To be continued.)

ART. VII.—*Memoirs of the Literary and Philosophical Society of Manchester. Vol. V. Part II. 8vo. 8s. Boards, Cadell and Davies.*

IF these volumes, or rather these portions of volumes, succeed each other slowly, they are not the less valuable on this account. The first part of the present was noticed with respect in the twenty-fifth volume of our second series, p. 260; and the part before us scarcely yields in merit to its predecessor. We shall, as usual, attend to the articles in their order.

‘On Tragedy and the Interest in Tragical Representations: an Essay. By the Rev. George Walker, F. R. S. and Professor of Theology in the New College, Manchester.’

The source of the pleasure, as it has been styled, which we feel in contemplating dramatic distress, has been variously explained. Mr. Walker examines the opinions of the abbé du Bos and Mr. Hume, and then offers his own. He seems to consider the excitement of the benevolent affections, the com-

placency, which a sympathetic tenderness occasions, as the attraction which draws us to scenes of fictitious distress. In this we suspect he is not altogether correct. We contemplate the villainy of Iago, the insidious wiles of Stukely, the treachery of Jachimo, the cruelty of Richard, with interest, as well as the sufferings of the gentle Monimia, the fond Desdemona, or the affectionate Jaffier. We turn with disgust indeed from the German tragedies, not because they touch no concording string in the benevolent heart, but for a reason that we shall soon explain.

The term *interest*, which we have just employed, furnishes the key to an otherwise inexplicable mystery. The mind feels a torpid listlessness as the most disagreeable state: its powers must be excited, its feelings strongly agitated. In the infancy of society, the impressions must be vivid; for the feelings are not easily roused: in the progress of refinement, the mind is softened, and its susceptibility even becomes morbid. In the first state, dangerous and cruel scenes alone are attractive: in the second, the sentimental comedy will draw a tear; and the harsher scenes, more powerful than necessary to excite interest, give pain: hence the Robbers and the Libertine are rejected with horror. The intermediate shades are innumerable; and facts, the history of nations, their popular entertainments and amusements, will be explicable on this theory, which we can only announce in the most concise manner. To fill up the outline, would require a volume.

‘Experiments and Observations to determine whether the Quantity of Rain and Dew is equal to the Quantity of Water carried off by the Rivers and raised by Evaporation; with an Enquiry into the Origin of Springs. By Mr. John Dalton.’

This paper displays considerable ability, but by no means carries conviction with it. The experiments are too loose, the calculations too general. Yet perhaps the subject will scarcely allow that the former should be more strict, or the latter more minute. The quantity of rain might be more correctly ascertained, and the spots better chosen. The observations relative to dew want the necessary assistance of a hygrometer; and the distinction between aqueous vapour existing in the air, and its deposition, is not adverted to. The calculation also, respecting the quantity of water carried into the sea by rivers, is erroneous in every part. Even from erroneous premises, however, the conclusion may be correct, as the errors on opposite sides may balance each other. The author is, we think, nearly accurate in supposing, that the rain and dew are equivalent to the quantity of water carried off by evaporation, and by the rivers. This must be the case, or the rivers would either become dry or overflow. From their appearances, we may conclude, more safely, that the rain and dew are deficient; for their water

certainly lessens, and the quantity of aqueous fluid on the globe, gradually, though almost imperceptibly, diminishes. The origin of springs, Mr. Dalton thinks, is rain. It is rather condensed aqueous vapour that is beaten against the sides of hills without falling in drops; for springs are constantly formed in the highest mountains.

‘Experiments and Observations on the Power of Fluids to conduct Heat; with Reference to Count Rumford’s Seventh Essay on the same Subject. By Mr. John Dalton.’

This very ingenious article is designed to combat count Rumford’s experiments; by which he endeavours to show, that water is not a conductor of heat, but that the heat is conveyed to the upper parts of the fluid by the ascent of the heated water, in consequence of its expansion. In this attempt, he seems to have succeeded; and he at least shows, that water is a very imperfect conductor of heat. The remarks on condensation of water by cold are new and ingenious.

‘My first attempt was to ascertain the precise degree of cold at which water ceases to be further condensed—and likewise how much it expands in cooling below that degree to the temperature of freezing, or 32° . For this purpose I took a thermometer tube, such as would have given a scale of ten inches with mercury from 32° to 212° , and filled it with pure water. I then graduated it by an accurate mercurial thermometer, putting them together into a bason filled with water of various degrees of heat, and stirring it occasionally: as it is well known, that water does not expand in proportion to its heat, it does not therefore afford a thermometric scale of equal parts, like quicksilver.

‘From repeated trials agreeing in the result, I find, that the water thermometer is at the lowest point of the scale it is capable of, that is, water is of the greatest density at $42^{\circ}\frac{1}{2}$ of the mercurial thermometer. From 41° to 44° inclusively the variation is so small as to be just perceptible on the scale; but above or below those degrees, the expansion has an increasing ratio, and at 32° it amounts to $\frac{1}{10}$ th of an inch, or about $\frac{1}{180}$ th part of the whole expansion from $42^{\circ}\frac{1}{2}$ to 212° or boiling heat.—During the investigation of this subject, my attention was arrested by the circumstance, that the expansion of water was the same for any number of degrees from the point of greatest condensation, no matter whether above or below it: thus, I found that 32° , which are $10^{\circ}\frac{1}{2}$ below the point of greatest density, agreed exactly with 53° , which are $10^{\circ}\frac{1}{2}$ above the said point; and so did all the intermediate degrees on both sides. Consequently when the water thermometer stood at 53° , it was impossible to say, without a knowledge of other circumstances, whether its temperature was really 53° , or 32 . Recollecting some experiments of Dr. Blagden in the Philosophical Transactions, from which it appears that water was cooled down to 21° or 22° without freezing, I was curious to see how far this law of expansion would continue below the freezing point, previously to the congelation of the water, and therefore ventured to put the water ther-

mometer into a mixture of snow and salt, about 25° below the freezing point, expecting the bulb to be burst when the sudden congelation took place. After taking it out of a mixture of snow and water, where it stood at 32° (that is 53° per scale) I immersed it into the cold mixture, when it rose, at first slowly, but increasing in velocity, it passed 60° , 70° , and was going up towards 80° , when I took it out to see if there was any ice in the bulb, but it remained perfectly transparent: I immersed it again and raised it to 75° per scale, when in an instant it darted up to 128° , and that moment taking it out, the bulb appeared white and opaque, the water within being frozen: fortunately it was not burst; and the liquid which was raised thus to the top of the scale was not thrown out, though the tube was unsealed. Upon applying the hand, the ice was melted and the liquid resumed its station. This experiment was repeated and varied, at the expence of several thermometer bulbs, and it appeared that water may be cooled down in such circumstances, not only to 21° , but to 5° or 6° , without freezing, and that the law of expansion abovementioned obtains in every part of the scale from $42^{\circ}\frac{1}{2}$ to 10° or below; so that the density of water at 10° is equal to the density at 75° . P. 374.

‘Experiments on the Velocity of Air issuing out of a Vessel in different Circumstances; with the Description of an Instrument to measure the Force of the Blast in Bellows, &c. By Mr. Banks, Lecturer in Natural Philosophy, Communicated by Mr. Dalton.’

Of this ingenious paper we can offer no analysis within moderate limits.

‘The object of this enquiry may be announced in the following proposition. If an elastic fluid is generated in a given vessel, or any way contained in it, and at liberty to issue out of the said vessel through a given aperture, to determine the resistance which the vessel meets with from its action, or the power which it has of communicating motion to the vessel, as in a sky rocket, Saddler’s steam-engine, &c.’ P. 398.

‘Essay on the Beautiful in the Human Form; and Enquiry whether the Grecian Statues present the most perfect Beauty of Form, that we at present have any Acquaintance with.—Communicated to the Society from a Correspondent, through the Rev. George Walker.’

This is a pleasing and elegant, rather than a recondite and philosophic, essay. The author’s object is to demonstrate, that the idea of beauty is formed by a kind of abstraction of the most beautiful parts of different individuals; and beauty is divided into sentimental or positive, and rational, *viz.* with a relation to utility. The Greeks, he supposes, from more frequent observation, and the opportunity of seeing the more perfect models, excelled in the art of sculpture: to which may be added, that it was practised by men who united philosophy and reflexion to the use of the chisel.

‘A Defence of Learning and the Arts, against some Charges of Rousseau. In two Essays. By the Rev. George Walker, F. R. S.’

This pleasing article is designed as a reply to Rousseau’s two paradoxes—

‘That learning is not the parent of politeness, nor chargeable with the duplicity, fraud and vice, which he supposes to be her attendants.’ P. 438.

‘That luxury and corrupt manners are not the progeny of science and the arts, in answer to Rousseau.’ P. 463.

The first is a strange fancy, which in a hypothetic form was trifling or ridiculous, but which, applied in the conduct of life, has been highly injurious. To the supposed simplicity, virtue, and integrity of uncivilised races, the respectable Lamanon, the visionary pupil of Rousseau, was the sacrifice. In this confutation, it was not difficult to succeed; and our author has of course succeeded very completely. In the reply to the second position, the arguments are equally satisfactory. We meet, however, with no observations so peculiarly new or striking as to induce us to transcribe them.

‘Observations on the Nervous Systems of different Animals; on original Defects in the Nervous System of the Human Species, and their Influence on Sensation and Voluntary Motion. By John Hull, M. D.’

The first part of this very interesting disquisition relates to the structure of the brain, in the various orders of animated beings. The facts have been often pointed out; but Dr. Hull compacts and arranges them with great skill and ingenuity. We long since showed, in the pages of this journal, that the bulk of the brain in man was not required for any vital or voluntary motions, but for that general communication of motions or vibrations on which the intellectual faculties depend. The impressions are brought by the nerves to their origin. Volition acts, in consequence, by communicating motion to the sentient extremities. In the medullary substance interposed, are formed various communications and associations, which distinguish the rational beings from those which possess merely animal functions; for intellectual faculties are generally in proportion to the bulk of the brain. The mind then is in no part, but in every part. If one portion of the brain be destroyed, the functions immediately connected with it are affected; but the mind suffers only in a degree proportioned to the part injured with respect to the whole; and, where the intellectual functions are not numerous or complicated, the injury is not discovered.

Dr. Hull, in the second part, treats of the original defects in the nervous system of the human species; and, in the third, on

the influence of these defects on sensation and voluntary motion. The following conclusions are correct and judicious :

‘ From what has been stated in the preceding part of this paper, the following conclusions amongst others may, I conceive, be very fairly drawn.

‘ 1. That every perfect animal, from man to the polypus, possesses the powers of sensation and voluntary motion.

‘ 2. That infants, though born destitute of brain, or even of brain and spinal marrow, possess these two important faculties.

‘ 3. That the *fetus in utero* is neither destitute of sensation, nor voluntary motion.

‘ 4. That the power of action in the arteries and veins, by which the circulation of the blood and the formation of the different parts are effected in the most defective human monsters, is derived from a nervous energy, independently of brain, spinal marrow, or even evident and distinct nerves.’ p. 513.

‘ Experiments and Observations on the Heat and Cold produced by the mechanical Condensation and Rarefaction of Air. By Mr. John Dalton.’

We were much pleased with these experiments. They seem to support strongly the opinion of M. Lambert, *viz.* that the capacity of a vacuum for heat is less than that of a given body of air. The author is correct in supposing that the change of temperature, on exhausting or condensing the air, is greater than it appears to be; but still so transitory as not to affect the thermometer in its highest degree. Yet, that it amounts to 50°, we think this experiment does not clearly show.

‘ Account of some Antiques lately found in the River Ribble. By Mr. Thomas Barrit.’

The greater number of these are celts, which Mr. Barrit thinks were weapons employed anterior to the Roman invasion, and used either as battle-axes, spears, or domestic implements, according as they were fixed to a bent or a straight stick. Whoever was the inventor, our author thinks him to have been of the race which peopled America, as the instrument so greatly resembles the tomahawk. It may have been also the sickle which the Druids employed to cut the mistletoe. These, however, are uncertain speculations—we had almost said, fancies, which are only current till superceded by other fancies. The implement is not always of brass. We have seen it of copper and tin, with a small proportion of silver, and have supposed it a missile weapon—an idea which the author may, in turn, deem a fancy, as in truth it is so, though as probable as any other.

‘ Experimental Essays on the Constitution of mixed Gases; on the Force of Steam or Vapour from Water and other Liquids in different Temperatures, both in a Torricellian Vacuum and in Air; on Evaporation; and on the Expansion of Gases by Heat. By Mr. John Dalton.’

The author of this very philosophic paper states, in his commencement, the principles which he has established by the following experiments. We cannot employ better words than his own.

‘1. When two elastic fluids, denoted by *A* and *B*, are mixed together, there is no mutual repulsion amongst their particles; that is, the particles of *A* do not repel those of *B*, as they do one another. Consequently, the pressure or whole weight upon any one particle arises solely from those of its own kind.

‘2. The force of steam from all liquids is the same, at equal distances above or below the several temperatures at which they boil in the open air: and that force is the same under any pressure of another elastic fluid as it is *in vacuo*. Thus, the force of *aqueous* vapour of 212° is equal to 30 inches of mercury: at 30° below, or 182°, it is of half that force; and at 40° above, or 252°, it is of double the force: so likewise the vapour from sulphuric ether which boils at 102°, then supporting 30 inches of mercury, at 30° below that temperature it has half the force, and at 40° above it, double the force: and so in other liquids. Moreover the force of aqueous vapour of 60° is nearly equal to $\frac{1}{2}$ inch of mercury, when admitted into a Torricellian vacuum; and water of the same temperature, confined with perfectly dry air, increases the elasticity to just the same amount.

‘3. The quantity of any liquid evaporated in the open air is directly as the force of steam from such liquid at its temperature, all other circumstances being the same.

‘4. All elastic fluids expand the same quantity by heat; and this expansion is very nearly in the same equable way as that of mercury; at least from 32° to 212°.—It seems probable the expansion of each particle of the same fluid, or its sphere of influence, is directly as the quantity of heat combined with it; and consequently the expansion of the fluid as the cube of the temperature, reckoned from the point of total privation.’ p. 536.

From the first, our author shows that the different gaseous fluids of which the atmosphere consists, are not probably united by chemical affinity, but kept from separation by the law here explained. The other positions greatly illustrate the theory of evaporation, and the formation of the permanent elastic fluid from water when evaporated, first pointed out by the elder Saussure. On the whole, these experiments, though they offer no striking discovery in the theory of evaporation, or the force of steam, will greatly facilitate the progress of future inquirers.

‘A Review of some Experiments, which have been supposed to disprove the Materiality of Heat. By Mr. William Henry.’

Mr. Henry, in this essay, opposes, with great strength of argument, the attempts of count Rumford and Mr. Davy to disprove the materiality of heat. He rests on the same principle that we brought forward at the time of their publication, that

the heat, discovered in their experiments, came from the instruments employed. His more positive arguments from the chemical affinity of heat, the power we possess of transferring it from one body to another, and its giving, when thus transferred, new and constant properties, are adduced with singular force and propriety. We suppose that no doubt can remain when they have been properly considered. The concluding paragraph we shall transcribe.

‘ Motion is an attribute of matter, independently of which it cannot possibly subsist. If therefore, the phenomena of heat can be shewn to take place, where matter is not present, we shall derive, from the fact, a conclusive argument against that theory of heat, which assigns motion as its cause. Now, in the experiment of count Rumford, before alluded to, heat passed through a Torricellian vacuum, in which, it need hardly be observed, nothing could be present to transport or propagate motion. This experiment, in my opinion, decidedly proves, that heat can subsist independently of other matter, and consequently of motion—in other words, *that heat is a distinct and peculiar body.*’ p. 621.

‘ An Investigation of the Method whereby Men judge, by the Ear, of the Position of Sonorous Bodies relative to their own Persons. By Mr. John Gough. Communicated by Dr. Holme.’

We have read this essay with some satisfaction; yet we think the author errs in transferring the analogy from known sounds, at no great distance, to those which are not known, and very remote. We do not think the ear so accurate a judge of the distance and direction of sounds as he supposes. When beyond the limits of experience, the point from which the sound advances is greatly mistaken. Its distance is varied by the sensibility of the organ, the direction of the wind, and the nature of the sound itself. Few can distinguish, when the eyes are closed, whether a carriage approaches from the front or from behind; and blind men, who are more accurate in judging of sounds than others, are sometimes unable to determine this point. The doubts and difficulties arise from the causes pointed out by the author, *viz.* the perception of sound by the bones of the head, teeth, &c.; and the difficulty of distinguishing a reflected from an original sound. Mr. Gough has produced sufficient arguments to show, that sound is really not propagated by pulses of air; as mathematicians suppose, though he does not draw the conclusion in direct terms; yet, as there is no refraction of the impulse of air, when its direction is in a line before or behind, we doubt whether the sound could be heard with distinctness, in either direction, were it not conveyed by undulations. The difficulty, which our author feels in reconciling some of the phænomena of sound with this theory, arises from

his not considering the explanations of the mathematical philosophers, who affirm, that, when any impediment is interposed, new undulations take place, whose centre is the impeding body. The remarks on ventriloquism are ingenious and just. Mr. Gough supposes, that the direction of the sound, which the artist seems to command, arises from substituting the reflected sound or echo for that of his voice. In this case, however, could the art be ever exercised in the open air, as it has been reported?

‘The Theory of Compound Sounds. By Mr. John Gough. Communicated by Dr. Holme.’

Mr. Gough, in this paper, endeavours to show that two sounds, when simultaneous, are not separately heard, as Dr. Smith supposed; nor do they coalesce and form a new sound, as suggested by another author, but really consist of a discordant union of pulses, tones, and directions, according to the nature of the sound, or the situation of its origin.

‘First, the tones of a flute and violin are as distinct to sense as any two things can be when they are sounded separately; and I appeal to common experience to determine, if they are not equally distinct when heard in concert. Taking it for granted that the answer will be in the affirmative, I pronounce the aggregate to be a mixture of sounds in one case. Secondly, if a violin sound in front of the hearer, and a flute be heard at the same time in an oblique situation, the person thus circumstanced is able to determine the relative positions of the two instruments, which shews the aggregate to have two cotemporary directions. It is therefore a mixture of sounds, not a single sound. Thirdly, I have found by making the experiment, that any number of musical strings may be made to vibrate by a compound sound acting upon them, provided this compound be occasioned by an equal number of strings with the former, having one in the latter set in unison with each one in the preceding set. This is an experimental proof that there are as many sets of pulses in an aggregate of sounds as that aggregate contains elements, because no string whatever is in unison with a concord or discord. Lastly, if it were possible for sounds to coalesce, men would never hear any thing more than one noise at one time: the general hum would have varied perpetually from the extinction of existing sounds, and the intrusion of fresh ones; but the human mind would have had no conception of two cotemporary sounds; because the ear being in that case incapable of conveying the complex sensation, the idea of such an existence would have transgressed the sphere of human knowledge. The preceding arguments are drawn, for the most part, from common experience; and they shew, that the free passage of cotemporary sounds through the air may be safely admitted as an axiom in harmonies.’
p. 656.

He concludes with showing, that this proposition is consistent with the doctrine of forces.

'Meteorological Observations, made at Manchester. By Mr. John Dalton.'

The barometer for 1801 was from 28.5 inches to 30.20; the mean 29.66: the thermometer from 20° to 80° ; the mean 48° ; but more properly, for the reasons suggested by the author, about 50° . The average quantity of rain at Manchester, in eight years, was 34.6 inches, which Mr. Dalton suspects to be rather too low. The ratio of the rain, 50 yards below another gauge, to that above, was in summer as 3 to 2; in winter as 2 to 1. The prevailing winds were south-west and north-east; the mean annual evaporation, 44.4 inches. The mean vapour point, *viz.* that point of the thermometer at which vapour becomes visible in the atmosphere, was $54\frac{1}{2}$.

From 1794 to 1801, inclusive, there were only 32 auroræ observed.

'The auroræ have been much less frequent in the above period than for the same number of years before.

'I observed 53 of them in 1788.

'All the phenomena corroborated the notion maintained in my essays abovementioned; namely, that the luminous beams of the auroræ are cylindrical, magnetic, parallel to each other and to the dipping needle. The centre of each aurora uniformly appeared to be in the magnetic north.' p. 674.

The appendix contains an explanation of a Roman inscription, by Mr. Barrit, with an explanatory note by Dr. Holme; and a note to Mr. Henry's paper on heat. The usual list of presents and donors concludes the volume.

ART. VIII.—*A Course of Mathematics, designed for the Use of the Officers and Cadets, of the Royal Military College. By Isaac Dalby, Professor of Mathematics in the said College. Vol. I. 8vo. 14s. Boards. No Bookseller's Name. 1803.*

DURING the last two centuries, the mathematical sciences have been more ardently promoted, and their application to useful purposes in life more widely extended, than in any preceding period; and, as the most curious, important, and astonishing discoveries have been made within the same epoch, it is no wonder that there should be frequent attempts to facilitate the acquisition of first principles, by publishing systems or courses of mathematics. Our neighbours the French, as well as ourselves, have offered numerous works of this kind, possessing different degrees of merit. In our own country, since the publication of Leybourn's *Cursus Mathematicus*, we have been favoured with other courses by sir Jonas Moore, Martin, Webster, Emerson, &c.; to which may be added, more recently, the

Cambridge Course, by Messrs. Vince and Wood, and Dr. Hutton's, for the use of the Woolwich Academy. To appreciate the respective merits of these performances, is not our present business.

The Mathematical Course, whose first volume is now before us, owes its origin to the establishment of a new institution for military education, in Buckinghamshire, under the sanction of the duke of York. Mr. Dalby, the mathematical professor, may probably be recollected by some of our readers, on account of his former connexion with major Mudge in the trigonometric survey. Yet, with regard to his writings anterior to the present volume, we believe he has published nothing except a posthumous tract of the late Reuben Burrow. The work we are now to speak of, is rather a favourable specimen of its author's talents; and, though by no means free from blemishes, will, we doubt not, procure him no inauspicious reception by the mathematicians of our own age.

It comprises arithmetic, geometry, plane trigonometry, and mensuration of surfaces and solids: what the remainder of the work may contain, we know not, as there is no information on this point in the author's preface, nor in any other part of the volume, except one or two references to 'the algebra,' in notes occasionally introduced at the foot of the page. This is certainly a deficiency, though of no great consequence. The first 200 pages of the volume are occupied by arithmetic and logarithms. The following extract from Mr. Dalby's preface will convey an idea of his manner of treating these subjects:

'As the arithmetic is principally designed for those who are acquainted with the first rules, we have entered upon fractions immediately after the division of whole numbers: this seems the order which naturally presents itself, because fractions result from the division of integers. The examples therefore in all the subsequent branches, are indiscriminately in whole numbers and fractions.

'A thorough knowledge of fractions, with the proper management of the rules of proportion, will enable the student very readily to comprehend nearly all that is necessary to be acquired in arithmetic: for most of the other branches, as single position, fellowship, barter, rules of exchange, discount, and interest, are only applications of the rule of three. We therefore abridge the usual number of heads, and give a greater variety of examples under that of proportion. Simple and compound interest however, are made separate articles. But permutations, combinations, and alligation, with the exception of an example or two, are omitted; because nothing more than a partial and imperfect knowledge of those rules can be attained without the help of algebra.' P. iii.

In every elementary treatise, very much depends upon the mode of arrangement: we confess we are not pleased with that which Mr. Dalby has here adopted. It has, in our opinion, no-

thing except novelty to recommend it; and this *alone* is no real recommendation at all. When a writer on arithmetic deviates from the customary arrangement, so far as to place fractions immediately after division of whole numbers, he must not expect an acquiescence in his plan, unless he assign some weighty reasons in its favour. Now, the only reason he has offered is, that the 'arithmetic is designed for those who are acquainted with the first rules;' which reason, if it have any weight, should, we suppose, rather have induced the author to deviate as little as possible from the order of our best practical treatises on arithmetic. A youth, who has been taught arithmetic previously to entering upon Mr. Dalby's Course, may perhaps be pleased with the leap from simple division to vulgar fractions; but he will be disappointed when he finds that several useful rules in vulgar and decimal fractions are transplanted to another part of the Course; and his mortification will be extreme, when, after travelling over sixty-three pages, he beholds himself re-conducted to *compound addition*! Again, the author has thought proper to throw several of the rules under the general head of proportion: but why are simple and compound interest honoured with separate places? An ill-natured critic might construe this circumstance into an insinuation, that, in a military education, no part of arithmetic is of more utility than that which enables soldiers to calculate the interest of borrowed money. We would observe, however, that most of the examples given in proportion, are judiciously chosen; and that, previously to entering upon logarithms, the author has given a great variety of additional examples in the rules of arithmetic, many of which will be found both curious and useful.

The doctrine of logarithms occupies about twenty pages, and is, on the whole, laid down with perspicuity: but we do not admire the author's method of relieving the pupil from working with negative indices. We are confident that the majority of learners will find it much easier (and in general more accurate) to follow the common rules given in the best books on logarithms, than to institute a distinct and particular contrivance for every specific operation. The contrivances we allude to, may be seen at pages 190, 191, 194, and 196.

The geometric definitions and theorems are comprised in fifty-eight pages. In this part of the work we observe some novel and neat demonstrations; but we fear many of them are too concise to carry the necessary conviction to the mind of a learner; and we notice with regret, that several propositions of great importance are either totally omitted, or thrown together in corollaries to propositions, with which they had but a remote connexion. The geometric problems occupy forty pages; besides those which have been usually given, there are here some which will be found useful to the military surveyor, and parti-

cularly some which shew how to determine distances by means of similar triangles traced on the ground.

Plane trigonometry is not treated in the manner we could wish: we neither approve Mr. Dalby's mode of stating the four cases, nor his plan of demonstration. The useful theorem in right-angled triangles, in which *either side may be made radius*, ought certainly to have been given; and the demonstration of the proportion of sides to the sines of their opposite angles might have been stated in a manner far more simple and obvious. Other objections to this part we wave, and turn with pleasure to the measurement of heights and distances, in which the author has given some ingenious and very useful rules and examples; such, we believe, as are not to be found in any other treatise on trigonometry. Under the head surveying, too, we find some judicious directions; but we are mistaken, if this department of the work might not, in Mr. Dalby's hands, be rendered of far more extensive utility. This, however, would require a different arrangement; for, in the Course before us, the mensuration of planes and solids *follows* surveying, while unfortunately it *precedes* the algebra: we say *unfortunately*, because we find, that, in consequence of this unnatural order, the author is frequently obliged to give his demonstrations in a very perplexed and awkward form. Surely no one, who knows how readily the rules for the solid contents of conic and pyramidal frustums are decided algebraically, would deduce them from the combined consideration of prisms and wedges, as done by our author at p. 411. His rule is accurate as well as accurately applied; but, if an algebraic investigation had been instituted, it would have led to a more concise rule of general application. Setting aside, however, the tediousness of some of the proofs, and the unaccountable omission of tables for regular polygons, and circular segments, we think this part of the work calls rather for commendation than censure. It is terminated by a very good collection of practical examples in geometry, trigonometry, and mensuration; and the volume itself concludes with short tables of logarithms, sines, and tangents.

From the preceding account of the various parts of Mr. Dalby's book, our readers will be enabled to form a fair estimate of its merits and defects: in the course of our examination, we have met with few inaccuracies; but, as a whole, it rather proves its author to be a man of talents than of mathematical taste. A book may contain much valuable *matter*, and yet be exhibited in such a *manner* as considerably to diminish its real utility; and this, in our opinion, is the case with the volume before us. In our criticisms, we do not often speak of the typography of a book; but, in the present instance, we cannot forbear remarking a most prodigious and costly distancing of the lines; whence the matter, which at present occupies

nearly 500 pages in royal octavo, would have looked far better, and been more convenient, if printed in 300 pages of the same extent. We have also an objection to so fantastic a use of the italic character; the intention of which we are often at a loss to discover.

ART. IX.—ΟΜΗΡΟΥ ΙΛΙΑΣ ΚΑΙ ΟΔΥΣΣΕΙΑ· ΕΞ ΕΡΓΑΣΤΗ-
ΡΙΟΥ ΤΥΠΟΓΡΑΦΙΚΟΥ ΑΚΑΔΗΜΙΑΣ ΤΗΣ ΕΝ ΘΕΩΝΙΑ.

ΕΤΣΙ αω.

Homer's Iliad and Odyssey: from the Clarendon Press, Oxford.

4 Vols. 4to.

THE former part of this admirable work, containing the Iliad, we have already accompanied*: we now return to a continuation of the same pleasurable pursuit; to the *λείψανα τῶν Ἰλιακῶν παθημάτων*—a subject which soothes and gladdens the human mind, and imbathes it in delight. The Harleian monument of the Odyssey, which probably once graced the splendid library of cardinal Seripandi¹, has been subservient to this part of the Grenville Homer: and what bounds can be placed to our expectations from a record highly esteemed by the late THOMAS TYRWHITT², and collated by RICHARD PORSON?

The text exhibits *about* one hundred and eighty alterations; of which one hundred and ten are substantiated by Cod. Harl. and forty-eight agree with those in Wolfius's edition, Halle, 1794. But N. HEINSIUS's collation of 'Cod. MS. Vespasiani Gonzagæ di Columna' with a copy of Aldus's third edition of the Odyssey, which is deposited in the ducal library at Zurich, having been published by Villoison, 'Turici, 1783', exposes the indolence or affected precaution of the latter; while the calm, and even fearful, conduct of the Oxford editors, in adopting emendations which in general manifest the result of fair deduction, is richly expiated by the schedule subjoined to the Odyssey, which will secure it a pre-eminence above all preceding editions, and will ably advance the honour of the Clarendon press. Here is evinced that keen discrimination with which *our* professor disentangles what had been originally written, from corrections traced upon it at subsequent periods, and sometimes neatly blended with the text; that acute penetration with which he renews the eva-

* See CRIT. REV. (Second Series), Vol. xxxvii., 1.; Vol. xxxviii., 121. 341.

¹ We find, at the bottom of the last leaf, 'Seripandi et amicorum.' This memorandum is also at the end of Cod. Harl. Iliadis, marked 5693. which is the identical MS. inspected by the sagacious and frail Stephen Bergler, and described by Fabricius; as shall be shown in our account of professor Heyne's ed. of the Iliad. See Villoison's Proleg. XIV.

² Apud Burg. in Append. ad DAWES, Misc. Cr. p. 431.

³ Every mean, which our eagerness could suggest, has been employed to procure a copy of professor Alter's collation of the Vienna MSS. of the Odyssey printed in 1790; but, with pain we relate it, to no purpose.

nescent or dispersed remnants⁴ of scholia of the first order; that exact judgement with which the scales of evidence are poised in determining between different probabilities; and that precision of language, and strictness of proof, in which Mr. Porson soars beyond competition:

ἃ τε χάρις λαμπρὴ
περὶ σὺν πτέρυγα χρυσεάν.

But some sprightly geniuses, who grudge us even their good wishes in these inquiries, are apt to spurn at the unwearied research employed to decide the genuine text of the *Odyssey*: 'Liceat nobis in antiquo hæreere luto, et ter mille fere annorum errorem impune errare!' For instance: if the context of *our* epic poet should so suffer by the lapse of ages and the blunders of compositors as to represent vii. 14, 15, thus:

Up led by thee,
Into the heav'n of heav'ns I have presum'd,
An earthly guest, and drawn imperial air,
Thy tamp'ring;

the progeny of those sons of science and of taste would, if true to their principles, contend that the critic who should restore '*empty-real*' and '*tamp'ring*' had no equitable claim to their regard.

It is urged, that verbal critics 'live on syllables, and neglect ideas:' hence the philosopher of Ferney denominated SALMA-SIUS a man of words; but Mirabeau, and others of his school, have been convinced that *words* are *things*. In compliance, also, with the same notion, we have heard the name of RUHNKE-NIUS treated with banter; but 'words are the footsteps and prints of reason'—and αἱ τῶν ἀγαθῶν εὐλογίαὶ ἔλεγχος σαφὴς τῶν ταναντία ἐπιτηδεύόντων. The nature, indeed, of words may appear subtle and pliant to those who do not understand them; but they are in themselves steadily attached to their original standard, and, if properly understood, would guide us through a troubled sea of controversy. In our own language, the more we labour to use them with clearness to others, the more accurately we inure ourselves to think: and as in a perfect acquaintance with them is involved the essence of whatever is dear to humanity, they necessarily become, when abused, the perpetual engines of deception and perfidy.

Since, however, truth is simple and invariable in the critical as well as the moral world, let us apply the doctrine of those who look upon words as arbitrary and capricious vehicles of thought, to important concerns in life, and inquire if we can be speculatively wrong and practically right. If not, it becomes us to be as anxiously correct in points of criticism, as in those considerations which regulate property; because we are equally, though more remotely affected by errors in literary decision, as by fraud and injustice 'in those matters by which we live.'

But enough, gentle reader:

ne me Crispini scrinia lippum
Compilâsse putes, verbum non amplius addam.

We shall now hasten to the

COLLATIO
CODICIS HARLEIANI 5674

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

Antequam ad varias lectiones enotandas accedemus, non abs re fortasse erit quædam de codicis habitu et indole præfari.

Codex est membranaceus, forma, quam in folio vocant, minori; quod ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto similis. Membrana crassa est et firma, sed aliquando pinguis; unde fit, ut scholia quædam lectu difficiliora sint, quædam minus eleganter scripta. Plerumque vero et textus et scholia nitide sunt exarata. Totus primo, ut opinor, uno tenore textus absolutus est; deinde scholia addita, eademne an diversa manu, non certo dixerim. Neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse. Pauca quædam bonæ notæ margini insunt, ceteris recentiora quidem, ut colligo ex liquoris colore, qui est ruber flavescens, sed exiguo intervallo recentiora. Quotquot vel emendationes⁵ vel notæ multo recentiores⁶ videntur, de iis, quantum mihi compertum erit, sedulo monebo. Sed imprimis tenendum est, ubi scalpello et rasura textus mutatur, sæpe difficillimum esse emendatoris ætatem dignoscere. Post rasuram enim, fibrarum divortia ita atramentum intercipiunt, ut diversos diversarum manuum characteras prorsus confundant⁷. Quocirca, veniam me impetraturum spero, sicubi primæ manus emendationem recenti, aut recentis interpolationem primæ tribui⁸. Metri peritissimus haud fuisse videtur scholiastes; is enim præcipuus est emendator; in iis e. g. verbis, quæ vel simplex σ vel duplex $\sigma\sigma$ pro re admittunt, is fere semper alterum addit, aliquando quidem postulante metro, sæpius vero respuente⁹. Hunc codicem decimo tertio sæculo adscribit CASLEIUS, nec quicquam habeo, quod contradicam. Illud notandum, scriptum esse, cum jam dubitari ceptum esset, utrum iota ad latus an infra poni deberet¹⁰. Nostri enim textus media quadam via incedit; cujus exempla aliquot in collatione videbis. In scholiis vix usquam iota, quod subscriptum vocamus, ullo modo comparet¹¹. Porro aberrationes

⁵ Γ. 208. 211.

⁶ Π. 310.

⁷ Γ. 255. Τ. 347.

⁸ Ζ. 103. Ξ. 206. Τ. 310.

⁹ σ for $\sigma\sigma$ A. 15. 71. 82. Ζ. 57. $\sigma\sigma$ for σ A. 62. E. 24. H. 306. —N. B. MS. Harleianus nunquam habet quod nos signa finale vocamus. Pors. ad A. 56.

¹⁰ B. 37.

¹¹ A. 15. 73. E. 155. Duæ nempe erant grammaticorum sectæ; hæc iota dativis et infinitivis addebat, illa omittebat. Si mei res fuisset arbitrii, iota, quod subscriptum vulgo vocatur, semper adscripsissem. In MSS. vetustioribus aut adscriptum aut omisum est. Sæculo tandem decimo tertio, quantum equidem conjectura assequor, subscribi ceptum est. Pors. in Suppl. ad Præf. Eur. XVI. et ad Med. 6. C. Cæsar gravis auctor linguæ Latinæ in libris analogicis omnia istiusmodi (puta *senatu*, *victu*,

omnes curiose enotare partium mearum haud duxi; satis vero multas me dedisse reor, unde codicis ingenium perspicere queat. Ubicunque enim variae lectioni librariorum error adhæsit, corruptelam fideliter servavi. Exempla vide A. 634. M. 54. Hic etiam codex, ut id obiter moneam, collatus est a THOMA BENTLEIO, sed negligenter admodum. Nullas enim, certe rarissimas ejus lectiones, præter eas, quas in textu inveniebat, enotavit. Sed finem præfandi faciam, postquam addidero, longe plura in prioribus libris scholia esse usque ad medium voluminis, pauciora deinde esse in posterioribus; in postremis paucissima.

VARIAE LECTIONES.

ΟΔΥΣΣ. Α.

1. πολλὰ] πάντων, which is in the text of MS. Harl. 5673., with πολλὰ over it.

10. Διὸς omittit textus. τοῦ Διὸς inter lineas super θυγάτηρ. Διὸς cannot stand in this line. Read Διὶ Φειπῆ—II. I. 144. Indeed, a proper application of the digamma will lead to the detection of many corruptions and some spurious lines in the Iliad and Odyssey; as Od. B. 52. E. 318. II. 70. P. 84. This mode, however, of enunciating the word was obsolete in the days of Theocritus, Id. VI. 24.

Εχθρὰ φέροιτο ποτ' οἶκον, ὅπως τεκέεσσι φυλάξῃ.

27. ἀθροῖ (Schol. δατυνητέον (sic] τὸ α' καὶ πρὸ τέλους ἡ ὀξεῖα ἐπειδὴ σημαίνει ὁμοῦ. Vide Piersonum ad Mærin. p. 19. Sed hanc regulam parum constanter servasse videntur antiqui; dixere enim ἀλοχος et ἀδελφός cum leni. Ad Δ. 405. tamen eandem observationem repetit Scholiastes. Cf. v. 392. Schol. A. ad II. E. 38. et Etym. M. in v. 48. ἦτορ 114. ἦτορ MS. Harl. ἦμὸς in Inscript. Sig. λεύκιππος in Pindar and Sophocles, Eustath. p. 1562, 37.—263, 2.; κακομιλίαν Diodor. Sic. XII. p. 486.—Od. Γ. 149. 182. ἔστασαν MS. Harl.—B. 186. φιλοῖ δὲ καὶ ἐλλάνικος παρὰ τὴν ἀνίαν ἐκδεχόμενος τὸ λυποῖν· εἰ δὲ τοῦτο, ἐχρεν γράφειν ἀνίης. (Nempe in accuratis editionibus addiderant spiritum etiam in media voce, ut ἀνίσίης, φιλιππους.) ζυνέχε Il. A. 8. Cod. Ven. Ἐξέσιγν Ω. 235. In Od. N. 245. τεθαλυῖα θ' ἑέρση MS. Harl.—τ' ἑέρση Heyn. in Il. A. 53. εὐάδε Il. E. 340. Schol. Vict. See Villos. Diatr. p. 119. Proleg. II. III. Heyn. Exc. II. ad II. T. p. 716.—Od. A. 193. ἀναγουνόν. Nullo certo consilio præpositiones jungunt aut disjungunt MSS,

aspectu, &c.) sine litera I dicenda censet. On the other hand, in the Herculean MS. of Philodemus, the third person singular of the imperative passive has the iota adscribed—ΛΕΓΕΣΤΩ. —Our readers may consult with advantage Montf. Palæograph. pp. 33. 134. 138. 141. 168. 174. Diar. Ital. p. 43. Chishull Antiq. Asiat. p. 157. D'Arnaud Animadv. p. 39. D'Orville Crit. Vannus pp. 70. 328. 449. 393. Animadv. in Charit. pp. 139. 156. 288-9. 639. 738-9. Piers. Verisim. pp. 127. 128. Piers. ad Mær. 231. 300. Koën ad Greg. de Dial. pp. 30. 285. Toup Curæ Post. in Theocr. p. 30. Chandl. Inscript. p. i. Valck. Annot. in Phal. Lennep. XVIII. Horsley on the Prosodies, pp. 84. 85. Mr. Marsh's Notes on Michælis.

Sed Harleianus sæpe præpositiones a verbis suis per trmesin dis-
junctas sine accentibus representat. In the renowned *MS. of Euclid*,
now in the possession of Dr. RAINE, omnes præpositiones suis
casibus adherent, neglecto accentu in præpositione, cum tamen
alioqui suis sedibus eadem manu accentus ubique conspiciantur.
διατῆν. εἰστῆν. ἐπιτῆν.—et sic in articulis τουπλείστον. τάρηθησομένα.
D'Orvill. in Charit. p. 49. ὑπαιπόδα Il. B. 824. κατασπείους Od. I.

330. Schol. B. ad Il. O. 4. ὑπεξέρεες (thus). Od. A. 37. MS. 5658.
Ξ. 91. ἐπιφειδῶ MS. Harl. Cf. Δ. 309. Ἐστικελους. T. 383. MS.
6325.

38. inter lineas ἡ μασσαλιώτικη γρ. πέμψαντε μαίης ἐρικυδέας
ἀλφιδὸν υἱόν. Solus hic locus est, ubi MS. noster Massiliensem edi-
tionem commemorat. Massiliensem Iliadis editionem aliquoties
laudat Eustathius [p. 6. 43. = 6. 14. 905. 17. = 865. 32. 1005. 18. =
1003. 46. 1334. 6. = 1460. 10.]; sæpe Scholia a Villoisono edita.
In v. πέμψαντες notat Schol. πέμψαντε δυνίως ἀριστοφάνης καὶ
ζηνόδοτος. Cf. ad Od. N. 296.

52. ὁλοόφρωνος] ὁλοόφρων suggested by Dr. Taylor (Civ. Law.
p. 553. ed. 3.) is countenanced by no MS. that we have consulted.

54. ἔχουσιν. Semel monuisse satis sit, nulla certa aut constanti
ratione uti codicem in v finali addenda vel omittenda. Sæpe,
ut hic, eam addit in fine versus, ubi sequens a consonante inchoa-
tur; sæpe addit in cæsura, ubi liquida vel duæ consonantes se-
quuntur; sæpe omittit, ubi ad metrum necessaria videtur. τοῖσιν
τε μοχ 101. τοῖσι 151. ἀλλήλοισιν 209. ἀνθρώποισιν 283. πᾶσι 71.
προπάρειθεν 107. Cf. B. 346. PORS. ad Or. 64. Addend. et corr.
in not. ad Med. 76.

In A. 573. ὄρεσσιν MS. Harl. 6325.; and in Il. A. 119. ἔοικε, in
Cod. Vindob. cxvii. a recent hand has replaced the obliterated v.
Δ. 125. ἔδωκεν MSS. Harl. 5674. 6325. 5673. I. 247. κατέθηκεν
5674.

56. Αἰεὶ δὲ μαλακοῖσι] αἰεὶ δ' ἐν μ. Cod. Harl. αἰεὶ εν adscribed
in Cod. Vesp.

This admirable manuscript coincided either wholly or *mate-
rially with the Cod. Harl. in the following passages:

A. 117. 146. *147-8-9. 370. 377. 418. B. *41. 55. 60. 133. 144.
151. 156. 191. 257. 262. 296. 299. *320. *350. 367. 368. 383. 414.
Γ. *9. 31. 92. *144. 163. 258. 290. 302. *324. 372. *438. 484. 490.
Δ. 27. 33. 38. 123. *153. 165. 170. 181. 292. 438. 441. 471. 495.
*570. 579. 621. 644-6. 697. *727. 753. 771. 783-4-5. *793. 800.
E. 59. 91. 99. 110. 129. 132. 163. 227. 232-8. *295. 409. 435.
*437. 445. Z. 24. 95. 116. 127. 174. 288. 324-9. H. 5. 26. 103.
108. 115-7. 120-9. 131. 149. 168. 272-8. 291. 330. Θ. 4. 42. 54.
70. 128-9. *147. 268. 384. 396. 444-9. 451. 506-9. 524. 533. 547.
583. I. 13. 14. 33. 53. 58. 96. 98. 134-8. 159. 189. 199. 222. 249.
283. 333-9. 366-8. 404-5-6. 411-2. 445. 464. 489. 502-4. 554.
561. K. 16. 30. 31. 75. 93. 110-6. 124. 140. 220. 233-4-9. 240.
*285. 288. 296. 306. 320. (in coll. I. Il. I. 617. ed. Gr.) 350-5.
370. *425. 451-4. 470. *500. Λ. 21. 24. 26. 38. 42. 65. 67. 140.
141-3-5-8. 177. 195. 205. 222. 291. 301. 366. *402. 443. 457.
501. 511-3-4. Μ. 9. 26. *66. 87. 152. 179. 181. 204. 220. *269.

*327. 347. N. 26. 76. 152-7. 177. 180. 194. *245. 279. 306. 336-8. 360. 376. 384. Z. 35. 56. 86. 94. 115. *163. 184-5. 201. 220-2. 231. *254. 258. 262. 272-3. 326. 356. 361. 374. 380-8-9. 445. 466. 515. 521. O. 10. 73. 139. 274. 299. 300-4. 316. 344. 421. *461. 503. Π. 58. 65. 85. 131. 176. 185. *205. 215. 223. 257. 280. 291. 305. *310. 315. 417. 434. 461. 470. *481. P. 9. 18. 52. 71. 80. 93. 170. 270. *359. 393. 397. *449. 506-7. 586. *602. Σ. 14. 51. 56. 58. 87. 94. 106. 140. 172. 237. *278. 295. 302. 323. 338. 349. 393. 402. T. 38. 54. 65. *72. 90. 149. 155. 158. *161. 191. 224. 295. 341. 387. 423. 444. 487. 493. 520. T. 8. 27. 43. 86. 97. 100. *129. 143. 160-3. 176. 182. 196. 200. 211. 237. 267. 315. 324-8. 380-1. 390. Φ. 11. 32. 52. 83. 84. 135. 180-1. 192. 223. 234. 248. 251. 276. 296. 302-4. 329. 335. 347. 352. 397. 407. X. 88. 109. 131. 157. 179. 200. 216. 231. 255. 271. 297. 322. *330. 364. 370. 429. Ψ. 20. 35. 46. 49. 51. 66. 77. 94. 96. 132. *193. 201-4-7. 225. 266. 270-6. *337. 348. 354. Ω. 39. 46. 57. 103. 160. 200. 213. 283. 294. 302. 357. 381. 496. 500. 540.

Cod. Vesp. also corroborates, entirely or in *part, the text selected by the editors of the Grenville Homer, in the following places :

A. 418. B. 151. 350. Z. 61. *255. H. 146. *314. Θ. 42. 280. K. 320. Σ. 140. T. 590. Υ. 160. 302. Φ. 180. X. 271. *336. Ω. *531.

95. ἔχουσιν. In margine, ἐν τῇ κατὰ ἄρινον γρ. λάβησι [Lege ριανὸν Rhiani editio vel editiones sæpe citantur. Vide ad B. 311. Γ. 24. 178.] Heyne has corrected a similar mistake in Schol. Ven. A. B. ad Il. T. 119. παρὰ Ἀριανῶ pro παρὰ Ῥιανῶ. Cf. ad Od. E. 296. 393.

117. ἀνάσσει MSS. Harl. Vesp.

135. Γ. 77. ἀποικομένον ἐρέοιτο Heyn. Exc. II. ad Il. H. DAWES, M. Cr. p. 87.

146. ἔχουσιν Cod. Vesp. 171. ὁποιῆς Schol. Vict. ad Il. K. 142.

147. 148. 149. Cf. Cod. Vesp. ap. Villos.

234. ἐθάλοντο] ἐβόλοντο, sic textus ab eadem manu, sed longe recentior addidit υ post ο primum, et fecit ἐβουλοντο, quod agnoscit Scholiastes, addens tamen, τινὲς δὲ γρ. ἐθάλοντο θεοὶ ἀντὶ τοῦ μετέβαλλον.

ἐβόλοντο is also in MS. Harl. 5673. with the interlineary gloss ἐβουλεύοντο. Hesychius, ἐβόλοντο, ἐβούλοντο, ἐβουλεύσαντο. Dr. Taylor, in his Adversaria, conjectures ἐβόλοντο; in Civ. Law, p. 555. ed. 3. he ventures to read ἐβούλοντο, ἐβούλλοντο (thus) MS. 6925.; which correction is the text of MS. 5658.; whereas Νῦν δ' ἐτέρως βούλοντο θεοὶ, MS. C. C. C. Cantab. A. 427.

Ἦτις δὲ τοιαῦτα μετὰ φρεσὶν ἔργα [I.-σι Φέρ.] βάλλεται

α. βούληται (sic) text. βάλλεται citat Schol. Sed aliud schol. de toto versu, ἐν πολλοῖς οὐ φέρεται. Et profecto, ut semel criticum agam, omnium fere, qui pro spuris notantur, dignissimus hic, qui expungatur. βούληται MS. 5673. II. 387.

Εἰ δ' ὕμιν ὁδε μῦθος ἀφάνδανει, ἀλλὰ βούλεσθε
αὐτόν τε ζῶειν καὶ ἔχειν πατρώια πάντα.

βούλεσθε a m. pr. αι pro ε ex em. βούλεσθε 5658. βόλεσθε 6325. which, amongst others, Barnes and Lennep, and the followers of the learned Gataker, have pronounced to be of genuine growth, though preserved only in the dialects of the illiterate; and to which Wolfius has given a place in the text. But ἀφάνδανει is a blemish which existed in the copy of Hesychius: ἀφάνδανει, ἐπάρεσκεν. In the Iliad and Odyssey the digamma was attached to ἀνδάνω, as well as to ἀναξ and ἀνάσσω¹² for this hint we are indebted to the same lexicographer: Γανδάνειν, ἀρέσκειν. Hence we have recovered, by the aid of the immortal BENTLEY¹³, Φάνδανε for ἦνδανε, ἐΦάνδανε for ἐῆνδανε, and Il. N. 16. Π. 406. Σ. 50. τοῖσιν δ' ἐπὶ Φάνδανε μῦθος instead of ἐπὶ ἦνδανε. We would not recommend here Εἰ δ' ὑμῖν ἀποΦάνδανε μῦθος—as Il. Ω. 464. Οὐ γὰρ σφι Εἴθε¹⁴ μῦθος ἐνὶ φρεσὶν ἀλλ' Εὐπείθει—or, Εἰ δ' ὑμῖν μῦθος Γ' ἀποΦάνδανει—in preference to Heyne's emendation ἀΦάνδανει, which does not *displease* us; and, if we mistake not his theory, will be supported in his edition of the Odyssey by such instances as the following: ἄδω, ἐΦαδόν, εὐαδόν Od. Π. 28. αῶ, ἀΦα, αὖω Il. Α. 461. θέω, θεΦω, θεύσω Il. Α. 700. καίω, καΦω, καύσω κλαίω, κλαΦω, κλαύσω σέω, σεΦω, ἔσσωμαι στέω, στεΦω, στεῦτο Od. Α. 583. [Il. B. 597.] χέω, ἔχεα, ἔχεΦα, ἔχευα. To which may be added, from Hesychius, ἀγάζεσθαι [l. ἀΓάζ.] βλάπτεσθαι. "Τεσις. στολή. "Τεσις, Salmasius; read Φέσις, vestis. "Τιλή. ὄμιλος. Ὑ forte depravatum ex Digam. Æolico. RUHNK. Ep. Crit. II. 15. (p. 135. ed. nov.). More vouchers might have been produced, but we refrain from indulging in the forests of fairy-land: see DAWES's M. C. pp. 171. 430. 439. Koën. ad Greg. de Dial. p. 231. and, if worth the trouble, the Crit. Rev. (Second Series) vol. xxxviii. p. 132.

It becomes us, in the next place, to deliberate on the fate of βούλεσθε. It has been remarked by an able critic, that whoever sits down to Homer a stranger to diphthongs, must read him in his own alphabet¹⁵; that, since the writing was O and pronunciation OΥ, he must have expressed this word in what letters he had before him (viz. ΒΟΛΕΣΤΗΕ); and that the vowel gave place to its name after the introduction of the Ionic improvements. In our Review for June, we felt inclined to consider the Iliad and Odyssey as *originally unwritten*; and we see no reason to alter our opinion. In the infancy of civilisation, nations have been found to possess wonderful powers of elocution; and the poverty of dialect, and warmth of imagination, render their common conversation highly poetical. And surely such testimonies are not to be undervalued. 'A language that is only spoken, may nevertheless be highly polished by a people who make the improvement of

¹² This seems to have been obliterated in the age of Theocritus, Callimachus, and Apollonius Rhodius.

¹³ See Heyne's Animadv. in Il. Α. 24. 378. Excur. ad Il. T. pp. 734. 755. 767. Od. B. 114.

¹⁴ Hesychius, Γαδιν, χαρίσασθαι.

¹⁵ Taylor's Civ. Law, p. 553.

their idiom a national concern, appoint solemn assemblies for the purpose of displaying their poetical talents, and hold it a duty to exercise their children in getting by heart their most approved compositions¹⁶. Hence we may question the propriety of applying the term 'writing' to the poems of this national bard, without being ranked amongst the snarling tribe¹⁷. We admit that O, as well as E, had a compound sound: it is abundantly proved from the inscription of ΔΙΟΝΥΣΟ, for Διονύσου¹⁸, upon the cup described in a fragment of the tragic poet Achæus; the proper names Διονυσό-δωρος, Δημο-σθένης, &c.; inscriptions and public records τὰ μετ' Εὐκλείδην¹⁹, which evince the reluctance with which the Athenians submitted to any embellishments of their alphabet. Nay, O sometimes occurs substituted for OI; as, ἐπόησε Inscript. Corcyr. ap. Montefalcon. Diar. Ital. p. 425. XIII. but πόησε in Henley's translation, p. 305. Chishul. Inscript. Sig. p. 40. Ibid. p. 47. read

Ἀλχάσιος δ' ἐπόητε Τροφώνιος ἡ δ' Ἀλαμῆδης.

Soph. El. 385. ἡ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

ποιεῖν edd. Fl. 2. 1555. 4. 12. Eustath. 1326. 57. ed. Rom. 1450. 7. ed. Bas. where it has been changed into ποιεῖν. ποεῖν MS. Harl. the iota has been inserted more recently. Id. ibid. 99. κάρα φο νίω (thus) MS. Harl.

Another difficulty remains to be solved: viz.—was the name of the vowel substituted for its power, in speaking, without any regard to quantity? 'Yes,' it has been replied; 'this is perfectly the genius of Æolism'—Hesychius, Μουσίδδαι—μυσίδδαι—μυθίζει. 'nam Æoles, integra syllabæ brevis mensura, υ convertunt in ου, non ut diphthongum efficiant, sed ut scribendo sonum in ea litera sibi consuetum imitentur, docente Prisciano, l. 554. nec secus Bæoti, quos κούμα et κούνες enunciasse testis est Etymol.

¹⁶ Sir William Jones.

¹⁷ 'A critic would tell me, that, instead of *written*, I should have said *composed*. Very likely: but I am not writing to one of that snarling generation.' This language is unbecoming the humane and gentle spirit of the enchanting author of 'The Task.'

¹⁸ Ap. Ath. XI. 466. F. ἐν τούτοις λείπει τὸ ὕ στοιχεῖον, ἐπεὶ πάντες αἱ Ἀρχαῖαι τῷ ὁ ἀπεχόωντο, οὐ μόνον ἐφ' ἧς νῦν τὰ πττεται δυνάμει, ἀλλὰ καὶ ὅτε τὴν διδδογον διασημαίνει, διὰ τοῦ ὁ μόνον γράφουσι. See the epitaph on Thrasy machus the sophist, ibid. X. 454. F. See Eustath. p. 511.—386. Dux quoque vocales natura breves, cum per se nimis exiles viderentur, et plusculum temporis in eis appellandis ponendum esset, sortitæ sunt, non nomina quidem proprie, sed tamen quædam quasi nomina, neque ea, quibus hodie grammatici utuntur, qui epsilon et emicron vocant: sed alia. Nam E quidem EI, O autem OΥ veteres nominabant. Muret. Opp. II. 441. Cf. Salmas. ad Inscr. Herod. Att. pp. 19. 36. 7. 237. 40. 238.

Uni fuit tantum, qua respondere negantes,

Littera, et irato regi placuere negantes. AUSONIUS.

¹⁹ See Chandler's Inscript. Ant. P. XVIII. ad Ins. IV. XXI. ad V. XXII. ad VI. et IX. XXIX. ad LXXXVII.

p. 632. 53.¹ HEMSTERH. in auctar. em. ad Hesych. But the fragment attributed to Callimachus in the edd. of Priscian (l. c.), and to Alcæus by BENTLEY (Fr. cclviii.), seemed to VALCKE-NAER²⁰ to belong to Alcman, who wrote in the Doric dialect. A very learned friend, however, informed him that the name of Callimachus was not in those MSS. which he had consulted: nor is it in MSS. Cantab., one of which has καλλιχόρου χθονὸς εὐρείας θούλατερ, and another εὐρείας. The following fragment of Corinna, which must not be omitted here, has been beautifully emended by Toup²¹ and Koën²²:

Νίκασ' ὁ μεγαλοσθενὴς ΩΑΡΙΩΝ,
Χῶραν τ' ἀπ' εἰσὺς πᾶσαν ΩΝΟΤΜΗΝΕΝ.

We read, in the remains of the same poetess ap. Hephest. p. 60. l. 11. ed. Turneb., Λιγυροσκοπίλης ἐνοπῆς: might we not also alter, ibid. l. 16., Προφανῆς γλουκοῦ δέ τις ἄδων?—But authorities for T being poetically resolved into OT are foreign to the point under discussion: we dare not, from mere parity of reasoning, assert that OT may be substituted for O. On a fragment of Antiphanes quoted by Pollux, X. §. 107., 'tam hic quam apud Athenæum' (IV. 169. D.), 'lege πολύπους τέτμημένος; non πολύπους' says the matchless BENTLEY in Ep. 2. ad HEMSTERH. p. 103. which is, probably, corroborated by the VENETIAN MSS. In a line from Bacchylides ap. Hephest. p. 71. l. read μῶννῃ. These are not in favour of βούλεσθε in Homer.

Toup²³ has dexterously restored ἐξολλάμαν to Idyl. XXVIII. 15.; in which, as also in Idyl. XV., Theocritus has used, more than he generally does, the old Doric dialect, which was τραχεῖα τις, καὶ ὑπέρογκος, καὶ οὐκ εὐνόητος, and pervades the fragments of Epicharmus and Sophrō. In defence of βόλεσθε, which had been approved by Dr. Taylor and others, Toup appeals to ΒΟΛΕΤΟΙ on the Teian monuments ap. Chishul. p. 98. l. 24. In Thucydides, IV. 76. ἐπιβολή MS. Cass. Two MSS. which we have occasionally examined, preserve ἐπιβουλή. In VIII. 66., however, one of the MSS. has, we suspect, βολή. ΕΠΙ ΤΕΣ ΒΟΛΕΣ is also in the first line of the Choiseul marble. We likewise think it probable that the Æolians continued βολᾶ or βόλλα for βουλῇ, in spite of the more fashionable mode of spelling; for they are both preserved in the Æolic inscriptions cited by Koën. Suppose, then, βόλεσθε honoured with a place in the text, not at the instigation of Lennep, but of a majority of MSS., is it defensible? In Il. Q. 339. Πολυδάμας. Cod. TOWNL. in textu, agreeable to Ovid:

'Vel cum Deiphobo Polydamanta roga—'

whereas all the MSS. Harl. retain the common form. 'But,' observes Mr. Knight, 'though this elision of the T removes the metrical irregularity, the greater difficulty still remains; for the word

²⁰ In Adonias. Theocr. p. 279. C.

²¹ In Append. Not. in Theocr. p. 20.

²² Ad Greg. p. 179.

²³ Addend. in Theocr. p. 405.

ἀλλὰ, as Clarke has observed, is totally incompatible with the sense, which requires a *conjunctive* instead of a *disjunctive*: I therefore read

Εἰ δ' ὑμῖν ὅδε μῦθος ἀφανθάνει, ἥδ' ἐκ αὐτὸν
Βούλεσθε ζῶειν, καὶ ἔχειν πατρώϊα πάντα.²⁴

But such abbreviated forms of expression are not uncommon in the Greek writers: II. P. 645.

Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος υἱᾶς Ἀχαιῶν
Ποίησον δ' αἶθρην, ὅς δ' ὀφθαλμοῖσι ἰδῆσθαι.²⁵ [Fid.]

Lucian. l. 708-9. ἦν μὲν οὖν κατ' ἄξιαν ὑπὸδὺς τὸ σὺν πρόσωπον ὑποκρίνωμαι, εὐὰν ἡμῖν ἔχοι, καὶ τῷ λογίῳ ὑστόμεν· εἰ δὲ μή, ἀλλὰ σὺ προσθήσεις τὰ ἐνδόντα.

Having intimated that E was designated EI, we esteem it our duty to notice an assertion sanctioned by a name which confers authority upon whatsoever it recommends. 'EMI,' says Dr. Vincent²⁶, 'is written in the *oldest* Sigeian inscription.' Chishul, however, has, in our opinion, satisfactorily answered BENTLEY's objections to the claim of priority in the lower inscription. This matchless critic was not so happy in his remarks upon the Sigeian as upon the Bosphorinan inscription, where his conjecture turned out to be the reading of the marble. Dr. Vincent may have acceded to Dr. Bentley from a perusal of the whole of his inedited letter to Dr. Mead²⁷, or he may have been deceived by Shuckford, or

²⁴ Anal. Essay, p. 41.

²⁵ Ὀφθαλμοῖσιν ὁρᾶσθαι Schol. Harl. 5727. In Il. A. 203. Ἦ, ἴνα ὑεῖν ἴδῃς—ἦ ἴν' ἐφ' ὑεῖν ὁρᾷς—Od. N. 214. P. 487. Il. X. 254. BENTL. Saltem sic emendem: ἦ που ἴν' ὑεῖν ὁρᾷς vel ὁρᾷ pro ὁρᾷς ut Od. E. 343. Heyn. ad l. Here που is forced into the text without rhyme or reason, and excluded from 124. where it ought to have been re-instated, on the authority of Schol. B. Vat. Lips. Vict. οὐπω signifies *never*; οὐπου, *nowhere*. In Δ. 292. BENTLEY reads ἔρα· 508. ἐκκαθορῶν· 516. ὁρᾷτο vel ὁρῶτο. &c.

²⁶ Greek Verb anal. p. 27. Hypoth. p. 10. (*)

²⁷ This marble, and a few other rarities, 'tanquam Ancilia in familia sua conservanda, et posteris suis tradenda, testamento commendavit clarissimus possessor.' Mus. Mead. p. 212. Whose collection does this venerable fragment of antiquity grace at present? That the paper, communicated probably through Dr. Mead to Mr. Chishul, and subjoined by Dr. Taylor to the Comm. de Deb. in Part. diss. was written by Dr. BENTLEY, and not Dr. Charles Ashton, we can entertain no doubt. We have also good ground for believing that the commentary on the Golden Verses, published Lond. 1742, was prepared by Dr. C. Ashton, though the signature ascribes it to Dr. Richard Warren, archdeacon of Suffolk. We know not on what authority the late Gilb. Wakefield has stated (Sylva Crit. III. 90.) that Dr. Ashton, who was one of the vice-chancellor's assessors in 1719, in the dispute with Dr. B.,

Dr. Taylor⁶⁶, or the editors of the 'Traité diplomatique,' who, less faithful than usual, have inserted EMI in the lower inscription. However this may have happened, it is manifest 'exemplar, quo usus est vir doctissimus, EMI pro EIMI minus recte præferre; adeoque argumentum, in quo ibi versatur, ab hac inscriptione ne-
tiquam adjuvari.' With the true spirit of mock antiquaries, who are generally entangled in their own snares, the author of the higher inscription was determined to carry back the verb to what he supposed to be its pristine and crude state: but such suppositions are seldom found ultimately to be connected with real discoveries.

253-4. — ἡ δὲ — Δεύη.] ἡ μάλα — Δεύει Schol. Vict. ad Il. Σ. 100.

δύει MS. Harl. 5658. and δέυει Schol. in MS. 5674. δευείη Cod. Vesp. composed of both lections.

275. μητέρα τῇ ἀρχαίᾳ συνηθείᾳ ἐγγράπτο μῆρ'. τοῦτο ἀνοήσας τις προσέθηκε τὸ ᾤ. [Vide Taylor's Civil Law, p. 554. ed. 3.] — v. 215. μῆρ MS. 5658. for μήτηρ (see v. 415.) but μητέρα is generally represented by μῆρ' as in MS. 6325.

356. Quidam scripsere, ἀλλὰ σὺγ' εἰσελθοῦσα, alii, in quibus Aristarchus, totos quatuor versus delevere, ἀμεινον λέγων αὐτοὺς ἔχειν ἱλιάδι καὶ ἐν τῇ τοῦ αἰῶνος τῶν μνηστῆρων: In alio Schol. ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν: Schol. Harl. ad Il. Z. 490. Ἄλλ' εἰς οἶκον ἰοῦσα. ἀστερίσκοι τίθενται. τὰ γοῦν μὲν καλῶς κείνται καὶ πρὸ τῆς μνηστῆροφονίας. ἐν δὲ τῇ ὀδυσειᾷ οὐκ ἐστὶ. Vid. Fragm. Lex. Gr. ap. Herm. de rat. em. Gram. p. 336.

317. τό γε Cod. Vesp.

377. ὀλεσθαι Cod. Vesp.

414. Vera lectio est ἀγγελίης Heyn. in Il. K. 57.

418. μέντης δ' Cod. Vesp.

441. ἐπέρυσσε] γρ. Barnes, Tho. Bentl. ἐπέρεισε MS. 5673.

B.

40. Leg. οὐ ἐκὰς Heyn. in Il. A. 14.

55. ἡμετέρου, et sic ter repetitur in scholiis, bis diserte. Vide Herodotum I. 35. VII. 8, 4. et Wesselingium ad priorem locum. ἡμετέρου MSS. 5673. 5658. 6325.

59. ἀσὶν] Dr. Taylor preferred ἀτην.

60. ἡ καὶ] ἡ γὰρ ἐπειτα — 'I am not in a condition to take this task upon me; for the event would prove that I was unequal to it, and very inexperienced: but I certainly would defend my rights if I had strength sufficient.' Dr. Taylor. He afterwards thought

was praised and respected by this Aristarchus Cantabrigiensis: and we are equally at a loss for Dr. Cole's reasons in attributing to the same amiable scholar Explicatio Inscriptionis in antiquo Marmore Oxon. edited by Dr. Taylor in the same collection. See Dr. Cole's MSS.

A sort of a French translation of it may be seen in Act. Soc. Traj. vol. ii.

⁶⁶ Dr. Taylor's Comm. ad Marm. Sandv.

that καὶ might stand: 'Well! I am not able; and the event would prove it.'

77. προτιπυσσοίμεθα μετὰ τοῦ ρ. δηλοῖ δὲ τὸ στερνίζομεθα. ἢ ἀχώριστοι γανοίμεθα. καὶ εἶδει μὲν ἡμᾶς ὑποστίξιν εἰς αὐτοῖ τὸ δὲ μῦθω τοῖς ἐξῆς ἀποδιδόναι. ἀλλ' οὐδέποτε ὁ εἰκοστός χρόνος τοῦ ἡρωϊκοῦ στιφῆν ἐπιδέχεται. Confer hanc notam cum regula a Bentleio tradita ad Lucan. I. 231.

94. ἐνὶ μ. μετάρσιον (sic) Infra hoc libro 338. ὅθι νητὸς habet hanc notam adscriptam; ἀριστοφάνης ὀθινητὸς ὡς τὸ ἐνὶ μετάρσιον ἀριστάρχος δὲ δι' ἐνὸς μ. Unde liquet jam olim in duas sectas divisos esse grammaticos, quorum alteri in heroici versus cæsura semper liquidas duplicaverint, alteri non. The oldest grammarians, and probably the poets themselves, were divided on the propriety of doubling the liquids in writing.

M at the beginning of words. ἐνὶ μετάρσιον Od. A. 27. 269. 295. Γ. 256. 354. 360. Δ. 192. K. 348. T. 94. 529. ἐνιμμετάρσιον Cod. Vesp. αἰεὶ δὲ μαλακοῖσι A. 56. ἔλετο μέγαν Δ. 746. Ὀδυσσῆα μεγαλήτορα E. 81. 149. Ὀδυσσῆϊ μεγαλήτορι Ibid. 233. ἐπὶ μέγα 366. εἶδος τε μέγεθος Z. 152. κατὰ μοῖραν K. 16. περὶ δὲ μέγα II. B. 43. Cod. Townl. &c. Μή μ' ἔπεσι μὲν Theogn. 87. (as inadmissible in Homer as αἰόλον εἶδον) ἀγνοῖα μ' ἔχει Soph. Tr. 353. σφύρησι μαλεροῖς Apoll. Rhod. I. 734. ἴησι μύκημα 1269. μάλα μόλις II. 207. ἐνὶ μεσσοῖς 879. ἐπὶ δὲ μυγάδας III. 1210. ἐνὶ μετάρσιον IV. 8. Θρηῖξι μυγάδες 320. ἢ μέγα 486. τρίποδα μέγαν 523. Νηιάδα Μελίτην 543. ἐπὶ μέγας 642. ἀπὸ μετάρσιον 754.

M in the middle of words. λαὸς εὐμελίῳ II. Δ. 165. δῆσαν δ' ἰμάντεσσι Θ. 544. πυμάτης ἰμάσι K. 475. πεπληγόν θ' ἰμάσιν Ψ. 363. Ἴππομέδοντος Æschyl. Theb. 490. Οἱ ἐπεὶ οὖν ἰμάσι Apoll. Rhod. II. 67. εἰλυμένοι 861 ed. Br.

N at the beginning of words. σὺν δὲ νεφέεσσι Od. E. 293. I. 68. πρὶν αὐτ'—II. Z. 81. ἀ νομίζεται Soph. El. 691. ἀπὸ νευρῆς Theocr. Id. XXV. 235. αὐτῇσι νύμφησι Apoll. Rhod. I. 502. διὰ νεφέων edd. διὰ νεφέων MS. Cæs. ap. Br. II. 187. ἀπεσκέδασε νέφος III. 214. κρύψε νέκυν IV. 480. τράπετο νόος 620.

N in the middle of words. ἀποτινύμενοι Od. B. 73. MS. Harl. Μυρίνης II. B. 814. MS. C. C. C. Cantab. Apoll. Rhod. I. 604. Lap. ant. ap. Grut. p. 683. Μυρίνης MSS. Trin. Coll. Cantab. κορίσαλος II. Γ.

13. Cod. TOWNL. τίνυσθον Harl. 5693. Cf. II. 398. ed. Gren. Συνεχὲς M. 26. Callim. hym. in Apoll. 60. Apoll. Rhod. II. 738. I. 1271. Παρθενωπαῖος Æschyl. Theb. 549. Σίγυνος Apoll. Rhod. IV. 921. Ἐριννύς II. 220. Hic et ubicunque vox illa recurrit, in Cæsareo semper unico scripta est. See III. 704. 776. Ἐριννύς Cod. Medic. III. 712. IV. 714. Ἐριννύας Id. Cod. This word is constantly represented with a single ν in the celebrated MS. of Photius's Lexicon, as in gl. Σεμναὶ θεαὶ relating to CEd. Col. 90.; which form, Brunck attests, was invariably preserved in Cod. Reg. formerly marked 2884. as in Ant. 608. El. 113. 491. 1080. Aj. 843. (Cf. Col. 1299. 1434. T. 895.) Ἐριννύων ἀπορρώξ Aristoph. Lys. 812. cum unico ν scriptum in B. The same editor, ad Eur. Ph. 1322. (1327.) scribendum φόνος ἔνεκ' Ἐριννύων, ut versus antithetico congruat ὀλόμενον ἰαχίσω: dimetri sunt iamb. brachycatal.; but φόνος ἔνεκεν Ἐριννύων is isochronous to the corresponding verse. Ἐρ. being a trisyllable, ut Iph. T. 938. PORS. δυοῖν a monosyllable CEd. T. 640. νέκυι a dissyllable Il. II. 526. νεκύεσσιν a trisyllable Od. A. 568. where three Vienna MSS. and Strabo have νέκυσσιν²⁹. In Od. X. 401. καταμένεισι νέκυσσιν MSS. Harl. 5674. 6325. εὔρεν ἔ.—κατὰ

κτ. νέκυσιν 5673. μετὰ κτεμένουςι^α (thus) νέκυσσι, et in marg. νεκύεσσι 5658.

'P at the beginning of words. ἀλλὰ ρίω ὕλῃεντι Od. I. 191. παραρρόον A. 21. Cod. Vesp. καταρρόον M. 204. Id. κατὰ ρρόον E. 254. Id. περιρρόον Il. O. 25. Cod. TOWNL. ἀπὸ ρρίου E. 154. Id. (περιγράφει BENTLEY) παρὰ ρρόον Il. 151. Id. ποτὶ ρρόον P. 264. Id. ἔπι ρρήτῳ Φ. 445. Id. εἴλετο δὲ ῥάδδον Ω. 343. μέγα ῥάκος DAVES. M. Crit. 159. τήνδε ῥυσαιμην πόλιν Soph. T. 72. εἰς ἐμὲ ῥέπον Ib.

²⁹ Herman. de metr. Pind. 276. Ep. ad Heyn. 408. de em. rat. Gr. Gram. 46.

847. παρὰ ρείθροισι An. 712. Eustath. 1409. 38.; 45. 29. 1612. 16.; 331. 14. ἀπὸ ρυτῆρος Σ. 900. λεπτῆς ἐπὶ ῥιπῇσιν In Fr. e Scyriis T. iv. 651. Br. ed. 3. Ap. Polluc. X. 160. sanus erat ³⁰ Sophoclis locus, neque sollicitandus.

Κεστρά, σιδηρὰ πλευρὰ καὶ κατὰ ῥάχιν
ἤλαυνε παίων—

BENTL. Ep. ad T. H. p. 198.

χοῖν σ' ἐπὶ ῥητοῖς ἀρα Eur. Hipp. 462. Cf. Markl. ad Suppl. 94. δύο ῥοπάς Hel. 1099. στέμματα ῥήξεις Ion. 530. τῖνι ῥυθμῷ φόνου; El. 777. τὰ ῥάκη 1065. εἰς τοῦτο ῥέπει Aristoph. Pl. 51. αὐταὶ δὲ ῥῖνας ἔχουσιν Nub. 344. μήτε ῥιγῶν 416. μήτ' οὖν ῥιγῶν is the text of MS. Barocc. 147. as well as of the three Codd. Reg. specified by Brunck. περὶ ῥυθμῶν 647. τὸ ῥοφεῖν Vesp. 982. ἐπὶ ῥιπῆς πλεοὶ Pac. 699. εἰς τὰ ῥάκια 740. Theopompus ap. Suid. v. 'Ρα-
χίζειν.

Τούτων ἀπάντων ὁ ῥαχιστῆς Δημοφῶν.

See Append. ad Toup. Em. in Suid. p. 452. ἐλίκας δὲ λίπε 'Ρίον— Theoc. Id. I. 125. τὰν δ' ὁ ῥοδόπαχυς Ἀδωνίς Adonias. 128. Τί ῥέσδεις XXVII. 48. Τὰ ῥόδα τὰ—Epigr. I. ὑπὸ ῥιπῆς κε πέσσειεν Callim. H. in Del. 25. τὰ δὲ ῥόδα φυλλοβολεῦντα— Epigr. XII. τὸ ρ' ἀνὰ μέσσην Apoll. Rhod. I. 526. Dr. Taylor, in his Collectanea relating to this poet, 'Labat versus. Fulcito τάρρ' ἀνὰ μέσσην. But Schol. ad v. 769. and III. 37. ὄρρ'—οἱ δὲ Ἀριστάρχειοι δι' ἐτέρου ρ ἔχουσι τὰς τοιαύτας γραφάς. ὡς Ἡρακλέων φησὶν ἐν τῇ Π. (228.) τῆς Ἰλιάδος· τὸ ῥα τότ' ἐκ χηλοῦ λαβὼν. ὁ ῥα III. 37. IV. 68. 251. τὸ ῥα IV. 582. Vid. Crit. Vann. p. 335. In II. 31. we meet with an exception: λεπτόμιτον, τὸ ῥα οἱ. It may be added, that the metrical virtues of the digammon are not *always* slighted in these fragments: μέμλετο γὰρ οἱ— (Φοί) IV. 1470. Crit. Vann. 393. &c. ὑπὸ ῥιπῆς II. 1229. III. 970. Ἦτ' ἂν ὅγ' οὔτε ῥιχτὸς εἴοι— III. 848.

³⁰ 'Erit' VALCK. in Callim. Fragm. p. 179.

περὶ ῥοδέσσιν 1020. ἐπὶ ῥίνεσσιν IV. 1497. —οἱ κεινῆσιν ὑπὸ ῥιπῆσι μένοινεν Dionys. Perieg. 674. e Cod. Brunck. ἀμφοροῖα ῥοδέοις Myro in An. Gr. I. 202. ii. —ἐπὶ ῥίνας Herodes ap. Stob. Flor. Grot. 321. Pingue super oleum infundens ardentibus extis Æn. V. 253.

P in the middle of words. ἐσθλὸν Ὑπεροχίδην Il. A. 672. —δι' ὕδροροῖας Aristoph. Acharn. 922. ἀπορῶς Apoll. Rhod. IV. 637. See Br. in Anal. Gr. pp. 151. 162. 305. After a long examination of his theory, we cannot accede to DAWES's suspicion, that the liquids at the beginning of words, either in or out of composition, very concedingly suffered the digammon to be prefixed to them in utterance. Misc. Crit. p. 158.

148. ἔως μὲν ῥ' ἐπέτοντο] εἰως μὲν ῥ' Cod. Harl. Heyn. in Il. M. 207.; Plato in Ion. p. 539 D. furnishes ^{επτ}ἐπετο, πετατο Plat. MS. Vindob.

159. ἀνεσιμα. Nolim paginas nimis apertis librariorum erroribus implere, sed huiusmodi vitia enotata ad similia tollenda ingenium lectoris aliquando possunt acuere. Sic in Eurip. Alcest. 1080. ed. Flor. prave ἀνεσίμως. Æschylus Athenæi XV. p. 667. C. ὕβρις ὕβριστους οὐκ ἀνεσίους ἔμοι. Ubi infeliciter ἀνεκτέους Casaubonus; ἀνοιστέους, vel ἀνοισίμως, vel ἀνεκτέους. Stephan. Thes. L. G. tom. III. p. 1717. D. infelicius Pawius. At quid clarius, quam transpositis vocali et diphthongo, legendum ἐναισίους?

260. ἀπάνευθε κιών a prima m. ut videtur, alterum ex emend. ἰών citatur in Schol. θινὶ MS. quoque ex em. Schol. ἀπάνευθε κιών 5658. ἐπὶ θινὶ 5673. Z. 236. ἐπὶ θινὶ Cod. Vesp. ἀπάνευθε κιών Il. A. 35. From Il. Δ. 251. BENTLEY has restored to Hesychius κιών πορευθεῖς for ἰκιών. MS. Mos. 1. has κρήτεσιν ἰών Il. A. 48. ἀπάνευθεν ἰών BENTL. Surely Heyne has not represented it fairly: should it not be ἔων? which Od. I. 189. confirms. Od. B. 288. ἰών Cod. Vesp. which has no claims to the text; whereas Il. X. 85. ἔων reperitur in MSS. Oxon. et Leid. VALCK. ad l. which the Oxford editors should have followed. Il. O. 348. Schol. Lips. gives Θεῶν (θέων), which is a variation, not a blunder. In Od. A. 438. read, Σοὶ δὲ Κλυταμνήστρη δόλον ἥρτυε τηλόθ' ἼΟΝΤΙ.

A votive inscription in Herodotus, V. 59. Αμφιτρύων μ' ἀνέθηκεν ἔων ἀπὸ Τηλεβοάων VALCKENAER corrected ἀνέθηκε ἀνίων, to which he was afterwards disposed to prefer Bergler's ἰών mentioned in Wesseling's Dissertation, p. 167. and replaced by Wolfius³¹, Od. Γ. 257. Ἀτρεΐδης, Τροίηθεν ἰών.

³¹ Pro vulg. ἔων reposui cum nonnullis ἰών, i. e. ἀνίων. Ceteris conjecturis vix locus est; minime ei, quam post Bentleium nuper

'Aristarchus quidam summe eruditus Cantabrigiensis' restored it thus:

ΑΜΠΗΙΤΡΥΟΝ · ΜΑΝΕΤΗΚΕ · ΝΕΟΝ · ΑΠΟ ΤΕΛΕΒΟΑΟΝ.

i. e.—Amphitryo me Teleboa de gente revertens—Sacravit.

And this palmarian emendation is, we suspect, strengthened by MS. Cantab. formerly in the collection of Dr. Askew. 'Pari lege,' adds Chishul in a MS. note, 'corrigendum illud Homericum ἔχε νήδυμος et legendum ἔχεν ἡδυμος' immo perpetuo apud Homerum ἡδυμος non νήδυμος.' He did not probably recollect Od. N. 79.

Καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἐπιπτε.

We have, indeed, waded through a vast profound of learned nonsense about νη intensive as well as νη privative. In truth, ν, not νη, is prefixed to ἡδυμος; as in νητρεκῆς, λαφύσσω and ἀφύσσω, λατύσσω and ἀτύζω. II. B. 148.

Ὡς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν
λάβρος, ἐπαιγίζων, ἐπὶ τ' ἡμῶι σταχύεσσιν.

Heyne preserves the quantity of ἡμῶι by writing, on the authority of MS. TOWNL. ἡμῶ' ἀστ.—It would have been less hazardous to recommend

—ἐπὶ τ' ἡμῶι σταχύεσσιν·

σκαίρειν et ἀσκαίρειν itidem dicuntur ut ἀσπαίρειν et σπαίρειν, σταφῆς et ἀσταφῆς, σταχύς et ἀσταχύς. T. Fab. in Scaligeran. p. 19.—And, since etymological writers too often trace words to a head not their own, 'neque sequimur viros doctos, νηλιγτεῖς cum Barnesio in Homero Od. II. 317. scribes. Hanc derivandi rationem cum grammatici veteres ignorarent, quis miretur, eos in vocis vi explicanda tantopere discrepare? Nam Apollonio, Lexici Homericī auctori, Hesychio, et Eustathio (p. 1803. 23. = 606. 46.³²) νηλιγτῆς est ἀναμάρτητος' at Aristarcho apud Apolloniam, Scholiastā minori, Etymol. M. ἀμαρτωλός.³³ νηλιγτεῖς Cod. Vesp. νηλιγτεῖς MSS. Harl. gl. in marg. MS. 6325. ἀμαρτάνουσαι H. Steph.; but in Apoll. Rhod. IV. 703. νηληγεῖς H. Steph. has suffered to escape unmolested, νηλεῖς e codd. Br. et Beck., νηληγεῖς Hartungus, νηλιγτεῖς Hoëlzlinus!

311. ἀκρόντα] MS. 5673. '383. πόλιν—sed πόλιν 397. Hanc scripturam Cyprii in Salamine tribuit Scholiastes Venetus ad II. Ψ. I.' 383. πτολιν MS. 5673. 397. πτολιν MSS. 5658. 6325. which have preserved Τηλεμάχῳ εἰκυῖα [Fεικ.]

plures fecerunt, ἀνέθηκε νέων. Dandi primum erant auctores hujus formæ activæ præter Grammaticos quosdam et corruptum versum Hymn. in Cer. 395. Proleg. LV.

³² Ibid. I. 29. = 53. ἀμαρτητικὰς ἔφη δμῳίδας, τὰς ἀτιμαζούσας τὸν Ὀδυσσεῖα. ὡς δηλοῖ τὸ, αἱ σε ἀτιμαζουσι καὶ αἱ νηλιγτεῖς εἰσι, read e text. Cod. Harl. αἱ σε τ' ἀτ. II. A. 307.

³³ Hic, σὺν τε Μενoitιάδῃ καὶ Φοῖς ἐτάροισιν.

³³ RUHNKEN. Ep. Cr. I. 92.

417. ἀρ'] ἀρ 5673. 74. 6325. Cod. Vesp. which is invariably retained in Cod. Ven. Iliad.

652. ἡμέας] ὑμᾶς MSS. 5673. 6325.

Γ.

41. Read χρυσέῳ ἐνὶ δέπαϊ. Il. Δ. 2. χρυσέῳ ἐνὶ δαπέδῳ MS. Mor. ap. Barnes A. 15. χρυσέῳ ἀνὰ σκήπτρῳ on a golden sceptre : ON for ANA in a Doric inscription in count Caylus's Antiquities.

78. Deesse in quibusdam editt. versum istum 'Hδ' ἵνα μιν— testatur H. Stephanus. Et deerit, si me satis audient editores, in futuris quibusque. Huc autem irrepsit ex A. 95. ubi tamen non minus apte quam hic inepte adhibetur : DAWES. M. Crit. 87.

246. Ἀριστοφάνης ἐνικῶς ἀθάνατος, sed schol. in marg. citat ἀθανάτοις [Probabilis lectio Aristophanis. Vide Il. Ψ. 460.]

278. ἀλλ' ὅτ' ἐπὶ σούνιον ἱερὸν manus prima, sed correxīt ἀλλ' ὅτε δὴ σ—— pari errore. In fine versus 'Ἀθηναίων plane scriptum, ut in omnibus Aristophanis, hunc locum ridentis Nub. 400. editionibus Brunckianam præcedentibus. Ibi quidem 'Ἀθηναίων, ut postulat metrum, præbent codices non pauci, et Demetrius de Elocut. 150. jamdudum a Spanhemio indicatus, idque edidit Bruncus. Sed cum tres ejus MSS. 'Ἀθηναίων dent, ipse etiam Ravenas, ut ex Invernizii silentio colligere licet, vide annon legendum sit, cum in Homero, tum in Aristophane, Ionica dissolutione, 'Ἀθηνέων. Pleræque enim omnes crases prius in pronunciando, quam in scribendo exstant. In Herodoto notum est semper scribi, Ἐθνήων, 'Ἀθηνέων, et similia, quæ tamen, cum solenni vocalis ε et diphthongi αι permutatione in Ἐθναίων, 'Ἀθναίων Codex Medicæus transformaret, Jacobus Gronovius exemplari suo vitiis imitabili deceptus est, et criticis ludibrium debuit. Cf. Suppl. ad Præf. Eur. P. lvi. 'Ἀθναίων 5658. 'Ἀθηνέων 6325. Il. Γ. 273. κεφαλαίων Zenodotus, κεφαλαίων Etym. M. p. 507. Æschyl. in Niob. ap. Schol. Lasc. in Soph. El. 139. (f. 47.) Μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἔρα Edd. Fl. 1. 2. 1544. 1555. δωρέων. H. Steph. δῶρων.

303. 304. τόφρα δὲ, ἐν τισὶ τῶν ἐκδόσεων, οὐκ ἦσαν. sed aliud schol. ἀρίσταρχος δέδμηγτο ὡς ἡ πληθὺς ἀπονέοντο [Il. O. 305.] In 303. γρ. πῆματα λυγρὰ.

Schol. Lasc. in Soph. El. 267 (f. 51.) ὀμῆρος.

Ἀγισθος ἦνασσε [l. δὲ Φάν.] πολυχρύσοιο μυκίνης
Κτείνας ἀτρεΐδην, δέδμηγτο δὲ λαὸς ὑπ' αὐτῷ.

This approximation to Schol. Harl. is totally effaced by Brunck

in his editions. τόφρα γε 6325. τόφρα ταῦτ' (thus) 5658. Ibid. λυγρὸν 5673.

472. Scripserat οἶνον ἐνοί : sed cum huc pervenisset, et in οἱ mutavit et alterum : erasit, ut nunc hæc sit lectio, οἶνον οἶνο χοεῦντες iis sane considerata, qui de digammo scripsere. Οἶνον οἶνοχοεῦντες MSS. 5673. 5658. 6325.

(To be continued in our next).

ART. X.—*Life of Geoffrey Chaucer.* (Concluded from p. 150).

THROUGH the multitudinous windings of a labyrinth, in which we have been condemned to linger, we must hurry our readers. The clue of an EPITOME—

Errabunda regens tenui vestigia filo—

will re-conduct *them* to the light with comparative celerity.

The biographer, whom we left slumbering in the 'Court of Love,' suddenly awakes amidst the plague of London in 1349. It is *unknown* 'where Chaucer resided,' or 'how he was employed,' at this period. Imagination fills the vacuity: and as Milton retired into Berkshire from the plague of 1665, 'Chaucer *perhaps* retired to the groves, and did not cease to be a poet!' The history and moral effects of various plagues are compared: and—

— 'if it be true, that to the concoction of a great mind are required not only original STAMINA of a very peculiar sort, but also great and powerful impressions, to call the secret springs of the soul into act; then' (our biographer infers) 'the plague of 1349 may well be regarded as a principal epoch in the life of Chaucer.'

Opposing Tyrwhit, and supporting Leland, Mr. Godwin leads Chaucer from Cambridge to Oxford, and there terminates the education of the poet.

To Gower and Strode, *supposed* students at Oxford, the poem of 'Troilus and Creseide' is *dedicated*. 'Removals from one university to another appear to have been extremely common.' These are offered as arguments to repel 'Mr. Tyrwhit's triumphant sneer;' whose opinion that the poem was translated from the *Filostrato* of Boccacio, not from the Latin of a Lollius mentioned in the 'House of Fame,' is also rejected, after an elaborate discussion of *probabilities*. The life of Boccacio, with a list of his friends and of his literary labours, are most unnecessarily intruded.

On the critical department of the work we shall postpone our remarks.

Deserting 'Troilus and Creseide,' to collect the scattered links of our biographical chain, we meet Strode and Gower confidential friends of Chaucer. By their works and character, and an unsatisfactory account of misunderstandings with Chaucer, we are too ceremoniously detained.

The doubtful assertion of Leland, that Chaucer studied at Paris, is received as a fact by Mr. Godwin; who *believes* that 'he was there courted, honoured, and beloved.' His studies in the Inner-Temple, which Tyrwhit is inclined to admit, are discountenanced by our biographer: yet the temptation cannot

be resisted, of metamorphosing the bard into a barrister, to instruct us, by learned episodes of competent length, on civil, canon, feudal, and consitutional law, by observations on pleadings and judicial abuses, and by eulogies on the statute of treason (25 Edw. III.).

The poet, thus 'accountred' 'in the robes of a lawyer,' is introduced into *imaginary* courts, addresses juries, 'developes quirks,' saves thieves from the gallows, demonstrates innocence by able pleading, and affords to his biographer an opportunity for common-place aspersions on the *practice* of our courts of law.

Whether barristers have more 'unhappy tempers' than other men, we cannot ascertain. Their forensic contentions appear beneficial, not only to their clients, but to public justice. Acknowledged to be hired *professional* partisans, their eloquence is suspected, their sophisms controuled: and the '*what is true,*' in law or fact, is rarely mistaken for fallacy, by the court or by the jury.

We abandon the lawyers for 'Palamon and Arcite.' This poem, borrowed from Boccacio, is considered with the improvements first remarked by Tyrwhit. It has not been protected, by the applauses even of Dryden, from unmerited neglect. The assertion of Lydgate, that Chaucer translated Dante, is discredited: and 'The Testament of Love,' a feeble imitation of the '*Consolatio Philosophiæ*' of Boëthius, is justly characterised as an unsuccessful effort.

'We are now arrived at an eventful period of the poet's life.' 'From the thirtieth year of his age, if not sooner, to his death, he was a courtier, the counsellor of princes, employed in various negotiations and embassies, and involved in the factions, contentions, and intrigues of his time.'

To his literary reputation, Chaucer *perhaps* owed his promotion. In earlier periods of history, princes considered the patronage of literature among their duties. Examples are adduced: and Edward III. is presumed to have been no less forward to patronise talents than his rivals. In 1358 the poet entered the family of his sovereign. The verses on the courtship and marriage of John of Gaunt, and those on the death of the duchess of Lancaster, *possibly* contributed to his elevation.

The inference of Mr. Tyrwhit, that the appointment given to Chaucer, of comptroller of the customs, implies the king's inability to discern *poetical* merit, is opposed by an observation that the thought rarely occurs to a prince of suiting the office to the man: the obligation being conferred, the man must suit himself as well as he can to the office. The cases cited in point are those of Addison, Prior, and the dramatic poets of our own day, Cumberland and Murphy.

It is conjectured that Edward III. enabled Chaucer to reside at Woodstock, where, at thirty years of age, he is stated to have been in easy circumstances, though his resources are *unknown*: the first grant of an annuity from the king is dated June 20, 1367.

The Plantagenets are now preferred to the poet. Our readers can readily resort to the history of the times; and we are not inclined to re-visit the English court of 1358, to compare Edward III. with William the Norman, Edward I. with Henry II., or to describe anew the battle of Poitiers. We hail the *birth* of John of Gaunt; but, since we know nothing 'specifically' of his juvenile history, we may pass over the *supposed* plan of his education. His courtship of the princess Blanche—the demeanour of damsels—the ceremonies of knighthood—the general history of Edward III. and of the Black Prince—and the invasions of England and Scotland in the fourteenth century—are subjects offered successively to our attention.

From a *poem*, 'The Book of the Duchess,' are derived the early adventures of John of Gaunt; the progress of his temper, his fortune, and his love. To 'Chaucer's Dream' we are indebted for a notice of the poet's passion, *his* mistress, and the nuptial felicity of his princely patron.

On the mere authority of a *word* in Chaucer's deposition, already noticed ('*arméez*'), which, it is contended, alludes not to the grant of a shield of arms, but expresses that he actually *had borne arms*, the poet is sent to invade France, with Edward III., in the autumn of 1359. This *assumed* fact tempts the biographer to loiter at the siege of Rheims; to join the encampment before Paris; to admire the military character of Edward III.; and to consider Chaucer, not a spectator only of these warlike scenes, but a 'hero enlisted for the conquest of an empire.'—'Having already seen' (imagined) 'Chaucer, after a short experiment, throwing off the garb of a *lawyer*, we shall not wonder that he did not persist to cultivate the *military* profession.'—'With the peace of Bretigni he closed his *military* career.'—'The soul of Chaucer had no delight in the alarms of the field.' He was 'the poet of peace.'

The *business* of *biography* is to narrate facts, not to amuse with *presumptive* circumstances, *possibilities*, and *dreams*.

John of Gaunt (to whom we return), having, by the unexpected demises of the duke of Lancaster and the duchess Maud, become the wealthiest landholder in England, in 1362 was created duke of Lancaster. His possessions, titles, and various historical incidents, are recapitulated.

The second volume commences with the history of the '*Roman de la Rose*,' which Warton has already learnedly criticised, which Petrarch slighted, and the modern Laharpe has confessed

that he could never read. This poem, which in the dawn of literature might be attractive and useful, we also must be permitted to overlook.

To comment on this work of Chaucer, and to prepare us for the ecclesiastical events in which he was engaged, we are exercised amidst digressions on '*the revival of learning*' (a phrase applied to the twelfth century as pertinently as to the age of Leo X.). The rise, vows, and learning of the mendicant orders, with their chiefs, St. Francis and St. Dominic—the effect of literature on religious establishments—and the *French poets* of the sixteenth century—are next reviewed. Chaucer is portrayed commencing his translation of the *Roman de la Rose*, 'with a concentrated mind,' engaged two or three years in its progress, and congratulating himself 'at its termination, as a principal step towards the improvement of the poetical language of his country.'

We are soon transported to Aquitaine, a dukedom over which the Black Prince (after the battles of Cressy and Poitiers) in 1363 reigned as feudatory lord. His character, and a description of his court and visitors, precede a history of Spanish affairs, and of Peter the Cruel, whom the Black Prince undertook to restore to his sovereignty. Of the junction of reinforcements under the duke of Lancaster, the event of the expedition, the ingratitude of the restored Peter, the sickness of the English army and its commander, we are circumstantially informed, before we renew our acquaintance with Chaucer or John of Gaunt.

The first official notice, in our records, of the name of Chaucer occurs while John of Gaunt was absent in Spain. The English monarch granted to the poet an annual pension of twenty marks 'for life, or until the king should otherwise dispose of him, for services performed and to be performed.' Edward III. is consequently characterised as the original patron of Chaucer. The value of this pension, after consulting authorities, and considering the quantity of silver and the relative prices of provisions, Mr. Godwin estimates at 240*l.* annually. He next enumerates grants and gratuities of Edward III. to John of Gaunt and various persons; relates the progress of the war in France, where, in 1369, John of Gaunt had a command; mentions the death of the duchess Blanche, which afforded a subject for '*The Book of the Duchess*;' and from this poem discovers that Chaucer, when he wrote it, '*was in love in all the forms*,' and probably 'married the lady to whom he perseveringly paid his addresses.'

After the last campaign of the Black Prince, and the conduct of the duke of Lancaster, have been narrated, Chaucer is represented as 'employed on some commission to the continent' in 1370, and receives letters of protection from the crown.

In 1371, the duke of Lancaster 'cast his eyes upon those illustrious dames,' the daughters of Peter the Cruel; one of whom he married, and assumed the title of king of Castile and Leon. As the work proceeds, he is occasionally distinguished by the style of royalty. John of Gaunt, however, is condemned for this *matrimonial connexion*, which is eccentrically termed 'a sort of *speculative and dialectical* claim to the chief magistracy of a nation.'—'What was the duke of Lancaster to the Spanish nation?'

After the death of the duke of Clarence, the Black Prince being infirm, John of Gaunt acquired an ascendancy in political affairs. The progression of his power is traced; and it is remarked that Chaucer '*invariably* rose and fell with the *interchangeable vicissitudes*' of his patron.

Mr. Godwin again plunges us into the depths of history, to pursue the current of events in the thirteenth century; the state of the church and papal usurpations in the reigns of Henry III., and Edward I., II., and III.; the origin and re-enactment of the statutes of provisors and præmunire, and the statute of mortmain. Ecclesiastical subjects, the abolition of the tribute to the pope imposed by king John, and the tax called Peter's-pence, are followed by an account of the reformer Wicliffe, of whose life the incidents are detailed, as he dedicated one of his books to John of Gaunt. We are next enveloped in the history of William of Wykeham (a rival to the duke in his father's favour); his architectural skill, preferments, political revenues, offices, and dismissal.

In 1371, the new king of Castile, with his brother the earl of Cambridge, and their brides, visited England, to consult with the king their father on a disastrous campaign, the events of which are enumerated, particularly an extraordinary march of the king of Castile into France in 1373, and the consequent negotiations and truce.

In a commission dated the 12th of November, 1372, Chaucer is *nominated*, with John de Mari and sir James Pronan, as associate in a mission to the republic of Genoa respecting commercial arrangements. The maritime affairs of England and Genoa in the twelfth, thirteenth, and fourteenth centuries, are introduced, as mercantile episodes.

Whether Chaucer ever *went* on this embassy, has by many been considered uncertain: but, this fact being admitted, Mr. Godwin accompanies the poet on a tour from Genoa through the north of Italy, and visits Petrarch at Padua.

On verses (noticed by Speght) in the prologue to 'The Clerke of Oxenforde's *Tale of Grisildis*,' which is stated to have been 'lerned at Padowe of a worthy clerk,' 'highte,' 'Fraunceis Petrark, the laureat poete,' the *hypothesis* of Chaucer's interview with the lover of Vacluse is erected.

The Italian tale of Grisildis concludes the Decamerone, and, in a letter from Petrarch, in June 1372, to Boccaccio, is highly applauded. The coincidence of this date with the time of the embassy, the name of Petrarch being mentioned in preference to that of Boccaccio, and *Padua* being expressly noticed, are the principal reasons which convince Mr. Godwin (to whom 'trifles light as air' are 'confirmations strong') of this fact, and induce him to relate (or rather *invent*) all the circumstances of the interview in a warmly-coloured romance, where the once 'fastidious pedant' is *consistently changed* into a bard 'in whom the genius of modern poetry seemed to be concentrated.'

If Chaucer learned the story of *Grisildis* from Petrarch, we are gravely assured, '*it is not improbable*' that '*he carried home the Decamerone.*' In reply to those who disbelieve any interview, the advanced age of Petrarch, his diminished vanity, and other unsatisfactory arguments, are offered to oppose the entire silence of Petrarch himself, and of all his biographers, on the subject of a visit so flattering. De Sade, in the preface to his second volume, promises, but fails, to show that Chaucer was '*en liaison*' with Petrarch.

From Padua we are led to the ecclesiastical congress convened at Bruges in 1374, respecting unsettled claims of the popedom, to which Wicliffe was appointed a commissioner from England, and afterwards ill treated by the pope. From the congress of ecclesiastics we hasten to solace ourselves in the wine-vaults.

In 1374, Chaucer is indulged with a daily pitcher of wine (about two annual tuns) for life; a royal grant, which tempts to digressions on the generous use by the ancient gentry, and by poets and romance-writers, of this '*aliment of poetic heat.*' Its price in 1199, Stowe relates, 'for the tunne of principal goodnesse,' never exceeded twenty-six shillings. Learned in wine-measures, Mr. Godwin translates *dolium*, the tun; *pipa*, the pipe or half-tun; *lagena*, the pitcher or gallon. He values a gallon of wine daily, in the time of Richard II., at about 10*l.* annually, and estimates the vicissitudes of the poet's fortune by these measures of wine. He received, we observe, in 1374, a pitcher, or 10*l.* a year: in 1378, 20 marks, or 13*l.* 6*s.* 8*d.*, in lieu of this grant; and in 1398, after he had been reduced to sell his grants, an annual tun, or 5*l.* Computing the value of money at that time, as equal to eighteen times money of the same denomination now, Chaucer, in 1374, enjoyed an annuity of 180*l.* in addition to the 240*l.* granted in 1367. The alliance of wine with poetry is traced from the times of Homer and Anacreon, to those of our own laureated bards.

Chaucer is *supposed* to have consumed his four pipes a year, amounting in modern money to 180*l.*; and, as 240*l.* must be inadequate to the whole expenditure of a man whose establish-

ment allowed so much wine, Mr. Godwin, without hesitating for facts, *creates* resources for an entire revenue of 55*l.* 11*s.* 0½*d.*, or about 1000*l.* of the present value.

This income he most ingeniously fabricates. The pension and wine amount only to 420*l.* The house at Woodstock is valued annually at about 100*l.* Still the deficiency of nearly half remains, which is thus ADMIRABLY accounted for.—

‘*It is not unfrequent for the (royal) grant of a house to be accompanied by other perquisites.*’ ‘We may *indulge a supposition* that Chaucer inherited a paternal fortune adequate to the ordinary purposes of subsistence!!’

Chaucer, his inventive biographer presumes, ‘seldom dined without two or three chosen friends;’ and, being a man of taste, a gentleman, and a courtier, his convivial *amusements* had additional zest, since they were ‘*subjected to the canons of criticism.*’

Whether by Edward III., or his queen Philippa, the talents of Chaucer were first spontaneously recognised, ‘or to them pointed out by another,’ ‘*it is impossible to pronounce.*’ The appointment of Chaucer to the office of comptroller of the customs, introduces a discussion on the nature, importance, and emoluments of this office. A salary exceeding 657*l.* is now added to the previous revenue of 1000*l.* That the comptrollership, as Mr. Tyrwhit and others conclude, implied a degradation of *poetical* rank, is denied. Among facts and reasonings alleged to support the negative proposition, an *imaginary* conversation between John of Gaunt and Chaucer develops the wishes of the poet, who ‘*might* desire a situation calculated to excite respect,’ since, ‘having been some time married,’ ‘he was now *pretty certainly* a father.’

The idea of *another* pension, mentioned to have been *granted* (in the preface to the edition of Urry) not long *after* that of 1367, appears to have originated in a hasty allusion, by Speght, to a ‘*grant*’ of 45 Edward III. Mr. Godwin, referring to ‘*a skin recording the issues of the exchequer*’ in that year, discovers the *receipt* of Chaucer for a payment on a grant *previously* existing, which affords no foundation to the idea of a second pension. On this subject, the writer of the article Chaucer, in the *Biographia Britannica*, has hazarded a reference to a patent roll (43 Edw. III., p. 3., m. 7.), which, we are assured, is not in existence. For this mis-statement the writer is censured with extreme severity.

After a long critique on ‘the House of Fame,’ Wicliffe reappears, with a long narrative of his reformation, and of ecclesiastical proceedings in the 12th and 13th centuries. The king of Castile patronised this reformer; and is therefore compared with Henry VIII. and with cardinal Wolsey.

In 1377, Chaucer was entrusted by the crown with the wardship of Stapelgate, a minor, and received about 1,872*l.* for his care.

Mr. Godwin next relates the domestic transactions in the 50th year of Edw. III.; the conduct of John of Gaunt; the plots formed against him, and the turbulent proceedings of parliament. After his marriage with the daughter of Peter the Cruel, he lived in open adultery with Catharine, the sister to Chaucer's wife, once an attendant on the duchess Blanche, afterwards married to sir Hugh Swynford. This circumstance recalls the amours of Alice Perrers with Edw. III., and the severity of parliament, instigated by William of Wykeham, against this faithful concubine of the old king.

In the declining years of Edward III. the parliament completed its encroachments by appointing an executive committee, and superceded John of Gaunt, as negotiator for peace at the court of France. The death of the Black Prince, in whose character ferocity is found particularly prominent, left the king passive in the hands of usurpers. The lot of John of Gaunt was from this time 'cast among troubles.' In 1376 he returned from Bourdeaux, was associated with his father in the government, recalled Alice Perrers, and others whom the usurpers had persecuted, and refuted the calumnies circulated of his own ambitious designs, by declaring his nephew, Richard prince of Wales, successor to the crown.

Chaucer, never forgotten by his patron, in 1376 obtained a grant of forfeited wool, which, in present value, is estimated at 1,262*l.* In 1377, a new parliament being called, we are involved in political and religious contentions with Wykeham and Wicliffe, the clergy, the populace, and John of Gaunt. About this period, on the unconfirmed assertion of Froissart, Chaucer is included in an unsuccessful commission for negotiating a marriage between Richard II., a minor, and a daughter of Charles V. of France. After the restoration of Wykeham, the death of Edward III., whose love of war is styled 'a holiday-passion,' and the coronation of Richard II.; John of Gaunt retired to Kenelworth. The motives for this secession are condemned as indicative of defective energy. Political necessity soon recalled him to a military command.

During the first week of the new reign, Chaucer was not forgotten: the comptrollership and pension were confirmed, with an additional grant of twenty marks annually, in lieu of the daily *pycher* granted in 1378. No record exists of the two last grants, except the patent of 11 Richard II., permitting them to be resigned. Deluded, perhaps, by the life prefixed to Urry's edition, the writer in the *Biographia Britannica* has again incautiously referred to rolls of 1 Richard II., which, we are assured, cannot be discovered, and is again severely cen-

sured. The general merits of the Life of Chaucer, by Speght, whose 'materials SEEM to have been furnished by Robert Glover,' are candidly acknowledged, though 'his references are not accurate.'

The king of Castile, pursued by ecclesiastical hatred, was rendered more unpopular by his conduct in the affair of Denia, a Spanish nobleman, captured in the battle of the Black Prince at Najara, who had stipulated with his captors, Hawley and Shakel, for his ransom; but was claimed as the subject of the king of Castile, whose motives are examined. The resistance and death of Hawley, with the consequences of this event, are minutely related.

The statute of '*scandalum magnatum*,' passed by the parliament at Gloucester, in 1378, '*is understood to have been framed to conciliate the king of Castile*,' whose unpopularity nevertheless increased. In 1381, his house in the Savoy was destroyed by the populace, and he fled to Scotland. In the commencement of the reign of Richard II. a conspiracy was formed to bring him to a public trial, on a charge of 'contriving to destroy the king and usurp the throne.' The poem of Chaucer, entitled 'the Complaint of the Black Knight,' as '*AN AMUSING SPECULATION*,' is considered by Mr. Godwin to have been written in vindication of the political loyalty of John of Gaunt. The subject of the poem is the '*misfortune of a true lover who has been unjustly aspersed to his mistress; and she, giving ear to his accusers, is driven to despair*.' In his usual *presumptive* manner, the biographer *imagines* that the taste of the times for allegory authorises the idea that the poem conceals a political allusion. 'The principles of loyalty are, therefore, compared with those of chivalrous love; and, in Mr. Godwin's perception, deference to the sacred person of Richard II., 'a beautiful and blooming youth,' is '*heightened into something of much the same nature as that which the knight of ancient times paid to his mistress*.' These *perceptions* must be submitted to readers '*merely speculative*.'

From reveries we are roused by actual occurrences—the escheat of Brittany, the death and literary conduct of Charles V. of France, the appointments of the king of Castile in Scotland and France, the general events of Europe in 1381, the decline of the feudal system, taxation, and the insurrection of Wat Tyler. To the causes which produced this insurrection Mr. Godwin (who thinks 'all nature must be set in motion to make a poet') *sublimely* conceives that Chaucer 'owed *his being* as a poet,' his 'freedom of mind,' and the power to 'breathe the soul-stirring element' with senses such as never belonged 'to a slave!'

John of Gaunt, hastening from Scotland on the news of this insurrection, was denied entrance into Berwick by the orders of

the earl of Northumberland, his personal enemy. The cause of their quarrel is related, with the reconciliation effected by the king; and the return to London of John of Gaunt, in 1381. By the insurrection of Tyler, he was prevented from uniting in the assistance of Ferdinand of Portugal, who indignantly made peace with the possessor of the Castilian throne.

Richard II., married to Anne of Bohemia in 1382, is 'clad' by the biographer 'in the substantial and respectable attributes of the domestic character,' enters into the obligation of the moral duties, 'and claims the rights of a man!' Anne patronised Chaucer; and, as he had before satirised the sex, '*it appears to have been*' at the queen's suggestion that he produced his '*Legende of gode Women.*'

After criticisms on this *Legende* and on the '*Floure and the Leafe*,' the poets in France, of the age of Charles V., are introduced, with *balades*, *rondeaux*, *pastourelles*, and *virelays*. Froissart was patronised by Edward III. and his queen; and with William de Machaut, 'as Chaucer was several times in France,' '*it is not improbable* that he was personally acquainted.' For the '*poets of the daisy*' Mr. Godwin condescends to become the historian of a rare flower and its habits. With sage reflexions, assisted by Rousseau, he intermingles a laboured botanical description. He concludes with remarks distinguished by *unaffected* conciseness and *novelty*.

'The daisy is a humble plant; it assumes no state, and inspires no awe. It cannot boast any particular freshness of hue, or glow of tint. It has no odour; or, if it has *odour*, certainly no *perfume*.' Vol. ii. p. 349.

In 1382, Chaucer received a new appointment of 'comptroller of small customs in the port of London,' which '*we may suppose*' to have been conferred on him at the request of Anne of Bohemia. We return to Richard, and the religious controversies between Wicliffe and the heads of the church. His own unprosperous political situation, and consideration for his nephew, probably induced John of Gaunt to discountenance Wicliffe, while he yet acted as a moderator between the contending factions. His piety and generous disposition are illustrated by facts: on the opinions and history of this reformer Mr. Godwin enlarges in an ingenious and liberal commentary.

Among the advocates for ecclesiastical reform, Chaucer has been enrolled. Various compositions promoting this end, in prose and verse, have been falsely attributed to him,—'*Jack Upland*,' '*The Plowman's Tale*,' and the more celebrated '*Visions of Pierce Plowman*.' This poem, examined at length, is found inferior to the *Canterbury Tales*.

We again pursue the history of France, England, and Spain, at the close of the fourteenth century, amidst recitals of the

appointment of John of Gaunt to be the king's lieutenant in France, the failure of conspiracies and fabricated charges against him by the nobles, and his reconciliation with the king.

The part which Chaucer espoused in the civic contentions of the times, as an abettor of John of Northampton, is asserted, without proof, to have occasioned his voluntary exile in 1385. During his residence in the Netherlands, as his affairs at home were ill managed, '*it appears to follow* that he took his wife with him, *if she were living!*' He is '*uncertain*' as to *both* sons; but '*it is probable* that *if* the wife of Chaucer attended him, they also took their *youngest* son,' whose *ideal* fortunes engage Mr. Godwin's parental fancies! The embarrassments of the poet, on which the biographer long moralises, occasioned his return in 1386 to England, where 'he was arrested by an order from the court, and committed prisoner, *as is supposed*, to the Tower,' whence '*it seems to follow*' that he was brought up to give evidence in the cause of Scrope and Grosvenor, 'by an order from the court-military,' who *must be supposed* to have had sufficient powers. In 1386 he was deprived of his two offices in the customs. At this period Thomas of Woodstock, by the aid of parliament, had suspended the royal authority. In 1388, urged, it is imagined, by domestic penury, he obtained the patent which permitted him to resign his two pensions. On the state of the imprisoned poet we are indulged with additional conjecture. '*It is likely*' that 'he was forbidden to see his friends;' '*it is likely*' that 'a jailor, or turnkey, was *planted* in his apartments;' a circumstance which served 'to exclude him from *one of the best inheritances of man*, the power of *being alone in the silence of elemental nature*, and with his own thoughts!' The '*Testament of Love*' is compared with the '*Consolatio Philosophiæ*,' written during a similar confinement.

In May 1389, Richard II. triumphed over the party of his uncle Thomas of Woodstock: in July following, Chaucer was appointed clerk of the works; 'and from the nearness of these dates,' Mr. Godwin 'naturally' conjectures that 'he owed his liberation to the queen!'—That he accepted his liberty on the dishonourable condition of impeaching his associates, Chaucer himself has recorded. Mr. Godwin condemns this conduct, which he palliates by imagining that the poet was indignant at their embezzlement of his income, while an exile, or was influenced by the duration of his confinement (about three years), or by domestic distresses. The fief of the duchy of Aquitaine having been granted to John of Gaunt, on his return to England, in 1389, the story of his demanding that his eldest son (afterwards Henry IV.) should be declared presumptive heir to the crown, is discredited.

In 1389, the office of the clerk of the works, estimated at

657*l.* yearly in modern money, was conferred on Chaucer, who, as the researches of the biographer have discovered, held it about twenty months, and in 1391 'retired.' It is *conjectured* that his office was bestowed on a more useful courtier, or that, at the age of sixty-three, he was satiated with public life. The feelings and recollections of the poet, whom Mr. Godwin settles at Woodstock, are poetically described.

'To fix the chronology' of the Canterbury Tales, arguments are offered. *It seems* that he commenced this work with a design to emulate the 'Confessio Amantis' of Gower, after he had resided at least two years at Woodstock. The unexplained misunderstanding between these poets, whose politics differed, is compared to the breach between Shakspeare and Jonson. In both cases, the biographer thinks 'the more excellent of the two parties must be called the aggressor.' A criticism on the *plan* of the Canterbury Tales, compared with the Decamerone, which occurs in this part of the narrative, is judicious and discriminating.

The 'tradition,' that Chaucer resided at Donnington Castle, in Berkshire, is considered at length; and, 'on the whole,' Mr. Godwin *thinks* we may repose there without delusion under Chaucer's oak.

In 1396, John of Gaunt married Catharine Swinford, the sister of Chaucer's wife. It is therefore *presumed* that he purchased Donnington Castle for the poet; and, as Thomas Chaucer, the son, enjoyed offices under Richard II., as well as under Henry IV., the duke of Lancaster, '*it can scarcely be doubted,*' acted on the principle of making the fortune of his wife's relatives.

In 1398, Chaucer, at the age of seventy, received from Richard II. a patent of personal protection for transacting urgent political affairs, of a nature now unknown. These avocations are adduced, as in part the cause of the Canterbury Tales having been left incomplete. In the same year an annual tun of wine was granted, *perhaps* to reward his attention to these affairs.

We cannot minutely retrace the public tumults of 1398. In 1399, by the death of John of Gaunt, 'the last support of Richard II. was removed.' The cause of the duke's death is narrated by Dr. Thomas Gascoigne:

'Mortuus est ex putrefactione membrorum genitalium et corporis sui causata per frequentationem mulierum. Magnus enim fornicator fuit.' This malicious story, which has been employed to vindicate the discoverers of America from the charge of introducing into Europe the most venomous of diseases, is attributed by Mr. Godwin to 'the spleen of the church,' whose calumnies he labours to repel, alleging, with Anthony Wood, that the disease was first known long after

this period. The duke *was*, in the theological sense, a fornicator; but his attachment to Catharine Swinford, 'without being her husband, for twenty years,' is a *presumption* that he was not a general libertine.

The confiscation of the estates of Henry of Bolingbroke, and the consequent misfortunes and deposition of Richard II., are related at length.

The delicate silence of Chaucer on the accession of Henry IV. is contrasted with the congratulatory adulation of Gower. The new king, however, confirming former grants, added an annual sum of forty marks, and favoured the promotion of Thomas Chaucer.

In the last year of his life, Chaucer removed to London 'for the arrangement of his affairs,' or, as our biographer believes, 'deeming a country residence (at Donnington) scarcely safe in times of revolution. He died on the 25th October, 1400, 'no doubt, in the house he had hired from the abbot of Westminster,' which is said to have been situated nearly on the site of Henry VIIIth's chapel.

The poem of 'Fle fro the Prese,' by some supposed to have been composed by Chaucer on his death-bed, the author of the *Bibliotheca Poetica* informs us, is attributed in a MS. of C.C.C. Oxford (Num. 203), to Henry Scogan, a writer of the *fifteenth* century. Mr. Godwin, however, is inclined to support the claim of Chaucer, 'as a new proof of *his* celestial magnanimity,' who, dying, could utter 'the counsels of prudence.' The biographer has *no doubt* that Thomas Chaucer was the son of the poet. The patent rolls of Henry IV. show that he held offices under John of Gaunt; and his appointments of chief butler, and speaker of the house of commons, were derived from the favour of the house of Lancaster.

That Chaucer died a *widower*, is *presumed* on the authority of a verse, supposed to have been written in his age, which implies his fear of falling into 'soche dotage' as marriage. This fear, Mr. Godwin thinks, could not have been declared by the poet, 'either in jest or earnest,' if his wife had been living!

'*It is likely*,' we are assured, 'that Thomas Chaucer stood by,' at the burial of his father. '*It is likely*' that the funeral was attended by Beaufort, bishop of Lincoln, the nephew of Chaucer.

We have now accompanied our fanciful biographer to the grave of his poet. His funeral sermon only remains.

In the last chapter, combining critical opinions with biographical probabilities, Mr. Godwin recapitulates 'the principal features of Chaucer's mind,' and 'traits of his character.' His poetical reputation is principally established on the Canterbury Tales. 'Nor has' the biographer's 'love of poetry come away from the the smaller pieces unrewarded.' Many, however, are

acknowledged 'to be written in a bad taste.' Amidst a variety of digressions in this chapter, we have been often amused. Mr. Godwin prefers *romantic* poetry, and discovers that the burlesque humour of Hudibras '*chills and contracts, as it were, the vessels and ALLEYS of the heart.*' The portraits of Shakespeare are lucidly described as 'almost *made up of those fainter and evanescent touches* by which every man *betrays the kind to which he belongs.*' To ascertain the rank of Chaucer in the scale of genius, the absolute and personal merits of poets are discussed. Admiration of an edifice will be often enhanced, we are told, '*when we come to be acquainted with the circumstances under which it was erected.*' Applying this principle to Chaucer, Mr. Godwin thus estimates the Canterbury Tales. 'They class with whatever is *best* in the poetry of *any* country or *any* age.' Stupendous as we find them, when we consider the state of the language, and that 'they were written in a semibarbarous age,' '*astonishment and awe*' for 'the great father of English poetry' must be exceedingly increased.

We shall complete our abstract of these volumes, before we terminate our wearisome career amidst specimens and general observations. An appendix to the first volume contains the evidence of Chaucer in the cause between sir Richard Le Scrope and sir Robert Grosvenor, with '*Hints for a catalogue of ancient portraits.*' In this essay it is suggested that paintings on board, impressions on coins, &c. are generally less perfect resemblances of our ancestors, than the figures on their tombs. A curious opinion of *eminent artists* is introduced, to account for the imperfection of portraits. 'No painter can put into the visages he draws,' more of thought, flexible form, or animated soul, than his own mind possesses. Portraits painted by dull, stern, affected, or vivacious artists, will reflect the character of dullness, austerity, affectation, or vivacity.

The appendix to the 2d volume includes long selections from the Romance of the Rose, and various official papers, 'printed nearly according to the model in Rymer's *Fœdera*,' respecting the royal grants, appointments, and other authorities to which the work refers. To an account of the various existing portraits of Chaucer is added a useful index.

The portraits which adorn these volumes are decently, not exquisitely, engraved. The head of Chaucer is taken from a painting in the picture-gallery at Oxford: 'the illumination in the Harleian MS. of Hoccleve' would have been preferred, if it had been seen 'earlier.' John of Gaunt is copied from a painted window in the college of All Souls, Oxford. The supposed full length of Chaucer, at the end of the work, was found by 'Mr. Richard Phillips, the publisher,' in a house at Huntingdon, in which Oliver Cromwell was born. It resembles no other portrait: but the name of Chaucer, painted on the

picture, appearing of equal antiquity with the figure, and fancy having discovered a comptroller's staff, and other possible allusions to the poet; '*it was thought worth while to have it engraved.*'

Awhile 'detained in' this 'obscure sojourn,' we re-ascend, conscious of having laboured,

* Ne labyrinthis e flexibus egredientem
Tecti frustaretur inobservabilis error.'

Amidst a crowd of ill-assorted objects, we have *glanced at* the principal figure, whom

'Clouds surround and ever-during dark.'

For nearer contemplation, we shall select miscellaneous subjects. Among numerous critical aids, our poetical readers must recall the masterly dissertation of Warton. The character and poetry of Chaucer have been long accurately estimated. 'Tali auxilio,' a prosaic analysis, interspersed with poetic quotations, is the plan of criticism adopted by Mr. Godwin. —Among the productions criticised, sometimes ingeniously, often with tasteless prolixity, are 'The Court of Love'—'Troilus and Creseide'—'The Parliament of Birds'—'Chaucer's Dreame'—'The Romance of the Rose'—'The Book of the Duchess'—'The House of Fame'—'The Complaint of the Black Knight'—'The Legende of Gode Women'—and 'The Floure and the Lefe.' Of his analytical manner our space can scarcely admit the short example which we shall borrow from the examination of the 'Troilus and Creseide.' More than twenty pages in a similar style are often devoted to a single poem. The *principal* work of Chaucer, his *Canterbury Tales*, Mr. Godwin fortunately omits to dissect, and resigns us to Mr. Tyrwhitt. To what an extent the lectures *might* have spread, we tremble to conceive, and rejoice to have escaped.

'The second book contains the *blandishments* of Pandarus to Creseide, which are *conducted with great skill, as being* addressed to a young lady of the utmost decorum and bashfulness. Immediately after this, the author has very happily imagined the return of Troilus from a successful sally against the besiegers, his progress necessarily leading him under the window of his mistress.

'His helme *to-hewen was in twentie places,
That by a †tissue hong his backe behinde;
His shelde ‡to-dash'd with swerdés and with maces,
In whiche men might many an arowe finde,
That §thirled had bothe horne, and nerfe, and rinde;
And aie the peple cry'd, Here com'th our joie,
And, next his brother, holder up of 'Troie!' Ver. 638.

* * Much hewn. † † String. ‡ ‡ Much bruised. § § Pierced.

'The appearance of Troilus on this occasion operates strongly to fix the BUDDING and irresolute partiality of Creseide; and the more speedily to bring the affair to its desired issue. Pandarus contrives a meeting of the lovers, and several eminent personages, at a dinner, &c. &c. &c.'

As an example of general criticism, we shall select the comparison between Shakspeare and Homer.

'The whole catalogue of the *dramatis personæ* in the play of Troilus and Cressida, so far as they depend upon a rich and original vein of humour in the author, are drawn with a felicity which never was surpassed. The genius of HOMER has been a topic of admiration to almost every generation of men since the period in which he wrote. But *his* characters will not bear the slightest comparison with the delineation of the same characters as they stand in Shakespear! This is a species of honour which ought by no means to be forgotten when we are making the eulogium of our immortal bard, a sort of illustration of his greatness which cannot fail to place it in a very conspicuous light. The dispositions of men, perhaps, had not been sufficiently unfolded in the very early period of intellectual refinement when Homer wrote; the rays of humour had not been dissected by the glass, or rendered perdurable by the pencil, of the poet. Homer's characters are drawn with a laudable PORTION of variety and consistency; but his Achilles, his Ajax, and his Nestor, are each of them rather a species than an individual, and can boast more of the propriety of abstraction, than of the vivacity of a moving scene of absolute life. The Achilles, the Ajax, and the various Grecian heroes of Shakespear, on the other hand, are absolute men, deficient in nothing which can tend to individualise them, and already touched with the Promethean fire that might infuse a soul into what, without it, were lifeless form. From the rest, perhaps, the character of Thersites deserves to be selected (*how cold and school-boy a sketch in Homer!*) as exhibiting an appropriate vein of sarcastic humour amidst his cowardice, and a profoundness and truth in his mode of laying open the foibles of those about him, impossible to be excelled.

'Before we quit this branch of Shakespear's praise, it may not be unworthy of our attention to advert to one of the methods by which he has attained this uncommon superiority. It has already been observed that one of the most formidable adversaries of true poetry, is an attribute which is generally miscalled dignity. Shakespear possessed, no man in higher perfection, the true *dignity and loftiness of the poetical AFFLATUS*, which he has displayed in many of the finest passages of his works with miraculous success. But he knew that no man ever was, or ever can be, always dignified. He knew that those subtler *traits* of character which identify a man, are familiar and relaxed, pervaded with passion, and not played off with an eternal eye to decorum. In this respect the peculiarities of Shakespear's genius are no where more forcibly illustrated than in the play we are here considering. The champions of Greece and Troy, from the hour in which their names were first recorded, had

always worn a certain formality of attire, and marched with a slow and measured step. No poet till this time, had ever ventured to force them out of the manner which their epic creator had given them. Shakespear first *supplied their limbs*, took from them the classic stiffness of their gait, and enriched them with an entire set of those attributes, which might render them completely beings of the same species with ourselves.' Vol. i. p. 323.

In this comparison, the Grecian bard is unnecessarily degraded. The characters of Homer are not only various and consistent, but distinctly marked.

'It' (the *Troilus and Creseide*) 'is, on the whole, however, written in that style which has unfortunately been so long imposed upon the world as dignified, classical, and chaste. It is naked of incidents, of ornament, of whatever should most awaken the imagination, astound the fancy, or hurry away the soul. *It has the stately march of a Dutch burgomaster* as he appears in a procession, or a French poet as he shows himself in his works. *It reminds one too forcibly of a tragedy of Racine*. Every thing partakes of the author, as if he thought he should be everlastingly disgraced by becoming natural, inartificial, and alive.' Vol. i. p. 318.

What similarity exists between a Dutch burgomaster and a refined French poet, we cannot, without the 'dissecting glass' of Mr. Godwin, discover.

After remarks 'so natural, inartificial, and alive,' we must hasten to terminate *our* tedious investigation.

Mr. Tyrwhitt judiciously preferred 'a short abstract of' authentic 'historical passages' to an accumulation of *conjectures* and vain repetitions. *This* biographer has pursued a different road, but has discovered no new circumstances sufficiently important to authorise an expensive publication. If, however, our readers be disposed to degrade the heroes of the title-page to porters of Mr. Godwin's 'various learning,' we acknowledge, that, to amass materials for these ill-connected treatises, he has usually consulted the *best* authorities in various departments of knowledge. Still we cannot cease to censure the prevailing *rage* for voluminous repetition; or to recall the pertinent sarcasm of Voltaire, '*les mêmes choses dans cent volumes sous des titres différens*.' If the biography of *individuals* be permitted to expand into a general history of centuries; if, to illustrate the life of a poet, we must be compelled to explore the cycle of sciences, to be annoyed by religious controversies, deluded by irrelevant speculations, and wearied by everlasting philosophizing, 'without end or aim;'—if this taste be encouraged, the collectors of modern books must soon allot acres to found their pyramid of reduplicated lumber.

The style of this work only remains to be considered. '*C'est le mauvais goût dans toute sa pureté*'—verbose, inco-

herently metaphorical, often affected, and occasionally ungrammatical. Mr. Godwin has assumed the office of a verbal critic, and, in a former publication, aspired to correct the most celebrated writers in progression from the age of queen Elizabeth to the era of George the Second. As a 'standard of English composition,' we shall never exhibit *this* composition. We have already gathered a few flowers. We shall leave our readers to cull metaphorical blossoms still more fragrant; first allowing Mr. Godwin to be his own censor for intolerable prolixity.

'Another defect that is not less conspicuous, is the *tediousness into which he continually runs*, seemingly without the least apprehension that any one will construe this feature of his composition as a fault. He appears to have had no idea that his readers could possibly deem it too much to peruse any number of verses (words) which he should think proper to pour out on any branch of his subject.' '*We should be tempted to say that compression, the strengthening a sentiment by brevity, and the adding to the weight and power of a work by cutting away from it all useless and cumbersome excrescences, was a means of attaining to excellence which never entered into our author's mind.*'

We shall mention these, among numerous instances of metaphorical jargon,

The 'mercurialness of temper.'

'The king felt that he was a man, and the cheerly and pleasant sentiments of his nature BOILED OVER, &c.'

'His temper became frolic and sportful, and he mingled his recitals at will with the wildnesses of an untrammelled fancy, and the occasional ebullitions of a satiric vein.'

The Roman-catholic ceremony of extreme unction is described with solemnity: '*to stretch the religious nerve in the soul of man—*' '*to ravel up the integuments of the soul—*' we suppose, was the motive of Mr. Godwin. He consoles us soon by this celestial imagery:

'The chamber of the dying man is the TOILET OF HIS IMMORTAL SOUL! at which it must be delicately and splendidly attired before it presumes to enter the courts of the king of heaven.'

To these exquisite specimens we may add the learned pleonasm of '*rythmical measure and scansion*,' and '*concocted schemes of versification*.'

We are no longer permitted to admire this 'beautiful propensity of mind,' but must close our observations with hints which we recommend for admission into Mr. Godwin's '*great magazine of knowledge*,'

‘ Falluntur plurimum, qui vitiosum et corruptum dicendi genus, quod aut verborum licentiâ resultat, aut puerilibus sententiis lascivit, aut immodico tumore turgescit, aut inanibus locis bacchatur, aut casuris, si leviter excutiantur, flosculis nitet, aut præcipitia pro sublimibus habet, aut specie libertatis insanit : magis existimant populare atque plausibile.’

ART. XI.—*Elements of Natural History; being an Introduction to the Systema Naturæ of Linnæus; comprising the Characters of the whole Genera, and most remarkable Species; particularly of all those that are Natives of Britain, with the principal Circumstances of their History and Manners. Likewise an alphabetical Arrangement, with Definitions, of technical Terms With Twelve explanatory Copper-plates. 2 Vols. 8vo. 18s. Boards. Cadell and Davies.*

WE deferred the examination of the first volume of this work, as we expected a continuation of the author's labours; though we did not anticipate so early a conclusion of them. The second volume for some time escaped our notice; and hence a procrastination on our part, which might lead the author to interpret us direspectful or negligent, if we had not assigned our motives for the delay.

The title of ‘*Elements of Natural History*’ might lead us to expect an outline of the whole science; yet we remember our author's declaration in his preface, that his object was to offer a work on zoölogy similar to Lee's Botany or Hull's Elements: it was evidently, therefore, no part of his plan to engage in botanic inquiries. Mineralogy was at the time less known; and some elements of that science are still greatly wanted. A system has appeared, which is ‘generally adopted’—that of Werner; and the genera and species of Haüy will probably be continued with little alteration by succeeding mineralogists.

‘ The intention of the work being to facilitate the study of natural history to retired persons, or to those who have no access to public lectures, an introduction is given to the different classes and orders; the characters of all the genera in Gmelin's edition of the *Systema Naturæ*, are translated and exemplified by the most remarkable species, with short notes of their manners and history; and, in order to make the work serve as a *Fauna Britannica*, the species, natives of Britain, are enumerated and marked with a B. A list is likewise given of the principal books in each department.

‘ The terms have been arranged in the form of a glossary with definitions. This was first done by Lee in his Elements of Botany; and the use and convenience of an alphabetical arrangement of terms has since been generally acknowledged.

‘ The editor was obliged to forego many useful additions to his plan that the book might not grow too bulky for a manual, such as the insertion of synonyms, references to plates, &c.

‘ This work, therefore, holds a middle place between the Synopsis of Natural History by Dr. Berkenhout, and the larger treatises on the different branches of the science.’ Vol. i. p. iii.

‘ It is evident, from the nature of this publication, that little of it belongs to the editor. As a translator he has endeavoured to be faithful; and, in collecting facts, he has not scrupled to borrow from every author within his reach; but whether he has made the proper use of his materials, must be left to the judgment of the public.’ Vol. i. p. iii.

It will at once appear an imperfection in these elements, that no rule is laid down to determine what species are inserted and what rejected. A small proportion under many of the genera are given; and these, in some instances, are not the most remarkable, nor are they exclusively British. Gmelin’s edition of the *Systema Naturæ*, also, has been long since published, and, in several of the lower orders of animals, is very defective:—in the fishes, the serpents, and amphibia, the omissions are numerous. The work, in the strictest sense, is therefore elementary; and the definitions and descriptions are rather illustrations and examples, than a basis to be depended on as composing a system where every object is to be inserted. The introductory parts are, in general, very useful and instructive; the glossaries, full and correct. The lists of travels and natural histories are copious rather than judiciously select: their number is imposing; but a critical eye may soon discover defects. The author, for instance, seems not to be aware of more than two volumes of De Saussure’s voyages, and has not mentioned one of the best descriptions of the Cape of Good Hope—we mean Barrow’s.

The natural historian then treats of organised bodies in general, and offers a judicious view of organisation. He seems less explicit on the structure of vegetables than he might have been. By a studied ambiguity of expression, he leaves a doubt whether the fluids of vegetables flow through vessels, or are conveyed along the fibres. The latter is probably true. With respect to the subjects of nutrition and fibres, we perceive a little perplexity, and perhaps some error.

‘ § 41. If more nourishing particles are added than are lost, the body grows. By growth, the fibres of which the solid parts of organized bodies consist are more and more enlarged.

‘ 42. Growth differs according to the different age of organized bodies, and has its certain bounds at which it stops. For when, by continual nourishment, the fibres have grown thick and hard, the interstices at length are so filled up, and the fibres become so close,

that no nourishing particles can pass between them, and consequently the body ceases to grow.

'43. Growth likewise differs in organised bodies in proportion to their size and the length of their life. Some plants live but a year, and some a shorter time; these grow quickly: some insects often grow in a few days to their natural size.

'44. At last the vessels become so thick, that the juices cannot force their way through them, but remain thick and unelaborated; their motion grows languid and stops; the organised body ceases to live, or dies. Some time after death it retains its organic structure; but soon the parts begin to separate, they fall down, and take their place in the mineral kingdom, from which they were originally formed.' Vol. i. p. 21.

In general, there appears no change in the fibrous structure: nutriment is conveyed into the interstices, and separates them to a greater distance from each other without adding to their bulk. This may be most easily seen by tracing the fibres from the stem of an apple into the substance of the fruit. The form of the body, or of any particular part, (in the language of Buffon, the *moule intérieure*) is apparently owing to the separation and extension of which the fibres are susceptible. Again, by age they do *not* grow large, and obstruct the progress of the fluids; for the opposite change is obvious. They, however, become less irritable and active, and no longer able to keep up the requisite circulation.

An account of the animal kingdom in general follows; but in some minuter circumstances the author's physiology is erroneous. His list of works in zoölogy, anatomy, and physiology, is very defective. The general views, and the little sketch of comparative anatomy, though too short, are for the most part correct and comprehensive. The general description of the mammalia is also clear and instructive.

Of the substance of the work we have already spoken. The account of the manners and other circumstances of the different species is seldom incorrect; but the genera of serpents and fishes are very few; and in this part the publication is, of course, defective. The glossaries at the end are sufficiently full, and highly useful. Six plates are added to the first volume, and twelve to the second; but they are executed very indifferently, and seem to be chiefly designed to illustrate the classification.

The second volume contains the insects and the worms.

'In prosecuting the subject of the present volume, it appeared at first sight necessary, in a translation, to give English names to the genera and species; but, as those subjects have hitherto been comparatively little studied in this country, it is not surprising that our language should be inadequate to the purpose. The generally received names are inserted, but they are few: in the genus *papilio*, the names of the English collectors are used; and, in that of

seriularia, no person will probably venture to change those of Mr. Ellis: to the rest, the editor has not presumed to give any; ere long, no doubt, they will be imposed by some English naturalist of eminence and authority.' Vol. ii. p. iii.

'The editor has endeavoured to give as complete a list of the natives of Britain as his reading, and his view of different collections, could supply. At a distance from the rich cabinets of London, he is sensible that, in this respect, his attempt is still very imperfect: but a complete enumeration of species must be a work of time, and the labour of many individuals; and he hopes the present volumes, by facilitating the study of natural history, will induce many to assist in investigating the productions of their native country.

'In the infusory animals, he has given but one species of each genus: to have described all that are natives of England, would have required a separate volume.' Vol. ii. p. iv.

The general account of insects is by no means full; yet, as introductory to larger works, it will be useful. The author seems not to be acquainted with the best assistants in this department. The *vermes* require no very particular remarks.

These elements may, on the whole, answer the author's intended purpose, and afford a useful introduction to the knowledge of nature. Yet the student should be informed that the view is limited and incomplete. It is only the first step to the portico; but it may afford him assistance in gaining, at a future period, access to the temple and the shrine.

MONTHLY CATALOGUE.

POLITICS.

ART. 12.—*A Plain Reply to the Pamphlet calling itself 'A Plain Answer: being a more fair State of the Question between the late and the present Ministers. 8vo. 2s. 6d. Hatchard. 1804.*

THE 'Cursory Remarks of a Near Observer' obtained greater notice than the facts they contained, or the garb in which they were arrayed, deserved—perhaps from their supposed source, viz. the treasury. 'A Plain Answer'* followed, from a friend of Mr. Pitt and of the late ministry: 'A Plain Reply' succeeds; and the que-

* See our Review (Second Series), vol. xxxix., p. 456.

tions are again discussed respecting catholic emancipation, the propriety of the peace, or of the renewal of the war. We perceive, however, no peculiarly new information : we are neither instructed by facts, nor entertained by flowers of rhetoric or force of argument.

‘I have now gone through what I proposed. I have, I think, shewn the futility of the charges brought against Mr. Addington. I have shewn that he came into office upon as independent grounds as any minister ever did. That throughout he has acted with the utmost delicacy, with every feeling of friendship towards Mr. Pitt, while he has not met with the return he deserved. I have shewn also, and this is the point most material for the public, that the charges brought against him of incapacity and weakness have no foundation in fact, and probably originate in the mere spirit of party, if not in something worse. I have therefore established a claim for him to a continuance of that confidence which the public actually reposes in him, and which, if he meets with only the same indulgence as was shewn to his predecessor, he may flatter himself that he will not very soon forfeit.’ p. 99.

The author declares the work to be his own, without any communication with others—(we presume he means with administration).—There is not the slightest reason to suspect it.

ART. 13.—*Reply to ‘A Plain Answer;’ being a Refutation of Invectives against Ministers, in an Appeal to Conduct. By an impartial Observer.* 8vo. 2s. 6d. Hatchard. 1804.

The ‘Impartial Observer’ engages in the contest with a warmth and eagerness somewhat inconsistent with his title. He defends ministers in every part of their conduct, and praises them wherever commendation can find ‘a loop to hang on.’ The best part of his work is that where he contrasts the conduct of lord Grenville and lord Hawkesbury—the harsh unbending asperity of the former, with the more conciliating firmness of the latter. Such, at least, is the representation. Lord Grenville’s rancorous illiberal opposition is justly condemned; and it is attributed to the present administration having succeeded in two points in which his lordship had failed—viz. in conciliating the disturbances of the north, and concluding the peace.—With respect to the present war, the ‘Impartial Observer’ thinks with us, that, *fortunately*, the forbearance of administration laid on the Corsican the whole odium of the re-commencement of hostilities. We say ‘*fortunately* ;’ for we think the ministry blamable in having borne such repeated insults : with our author, all was wisdom. Mr. Windham’s versatility and inconsistency are also strongly, perhaps justly, reprobated.

In one part the author copies from the Plain Answerer, who seems to speak from some authority; and we shall transcribe the passage, with the Impartial Observer’s comment. It relates to the proposals for the return of Mr. Pitt to the cabinet.—

‘Having asserted (contrary to truth) that the proposition was made from Mr. Addington to Mr. Pitt, the Plain Answerer proceeds to Mr. Pitt’s reply, in which I do believe he (the Plain Answerer) is correct, and on his own statement I shall rest my arguments. The fol-

lowing is his account :—" Mr. Pitt replied, that he would not enter upon the question of arrangements, until he was distinctly informed, by a message from the highest quarter, that his services were thought essential; that, if so called upon, in spite of the precarious state of his health, he should not decline the offer of his best advice and assistance: that he was fully aware of the great and increasing difficulties of the country, and that he saw the necessity of a strong, vigorous, and efficient government: that, if called upon by his majesty, he should feel it to be his duty to propose an administration, consisting principally of the members of the present and of the late government: that in the general arrangement which he should submit for his majesty's consideration, he should, if they assented, include the lords Grenville and Spencer; but that he should press no person whatever upon his majesty, only reserving to himself the power of declining the undertaking altogether, if he could not form such a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of success."

'Such was the reply of Mr. Pitt; and what is its precise significance? Is not the import obviously, "If the king require my services, he may have them, on accepting the conditions that I shall dictate. Unless I am suffered to create a cabinet, I shall not be member of a cabinet. I shall not return to the service of my royal master, unless I be allowed to occupy the power of that master, and, instead of him, to appoint such servants as I shall be pleased to choose. If I am to be minister at all, I am also to act as sovereign, and to choose the other ministers. The king is evidently satisfied with his present cabinet; I am not; I propose to introduce their most active and inveterate enemy, who has uniformly reproached them for doing what he attempted in vain. I do not force my services on the king, I simply state their price. He may purchase my ministerial efforts, if he will surrender the royal prerogative into my hands." I appeal to any impartial reader whether the above be not the obvious amount of Mr. Pitt's reply, as stated by this advocate of the Grenville junto. And were these propositions to be offered to the king? Could Mr. Addington, or his coadjutors, advise his majesty to accept services proposed with such stipulations of uncontrolled command?' p. 44.

On the whole, this reply is written with spirit and judgement, and is greatly superior to the 'Plain Reply' just noticed.

ART. 14.—*A Vindication of Mr. Pitt, for having moved the previous Question on the Motion of Colonel Patten; with a View of the Conduct of that great Statesman, from that Period to the present.* 8vo. 1s. 6d. Rivingtons. 1804.

In the pamphlets which have in this number engaged our attention, much has been said respecting the unequivocal promises of support from the members of the last administration to those of the present. At the time, the new ministry was considered *alter et idem*: nor is it extraordinary that those who resigned should have been better satisfied with successors who would rather assist than thwart their schemes, who would respect instead of censuring their conduct.—What were the promises, and what their extent, cannot be known: perhaps even Mr. Pitt and Mr. Addington would not agree on the

subject; for the colour of expressions is as often unintentionally changed by the feelings of those who hear, as they are designedly varnished by those who mean to deceive. The support promised, could not be implicit and unlimited: that would imply absurdity. The limits, indeed, we cannot know: they were probably general assurances of cordiality, without specific engagements of a decided conduct.

To apply this to the present purpose, we must observe, that, to have moved the previous question on Mr. Patten's motion, though the event must ultimately have been displeasing to both parties, is not inconsistent with the idea stated. If Mr. Pitt had promised support, he could not censure: if he thought the conduct of administration wrong in some instances, he could not implicitly defend it. This is nearly the substance of our author's defence, which is a little wire-drawn, and entangled somewhat in the style of special pleading.

Mr. Pitt's subsequent conduct seems not to have been inimical to ministry. To Mr. Addington, indeed, he appears peculiarly cool, though to the other members sufficiently cordial. He wishes to exhibit himself as the warm friend of his country in the present emergencies; and though he sometimes blames ministry, he opposes his broad shield to defend them against other attacks. Like the huntsman, he throws down his pole at the moment when danger is imminent: and, if the ministry fall, it must be by *his* hand.

The author warmly panegyrises the legal band in administration, and of lord Hawkesbury and Mr. Yorke speaks with distinguished commendation.

ART. 15.—*Reflections on the menaced Invasion, and the Means of protecting the Capital, by preventing the Enemy from landing in any Part contiguous to it. A Letter to the Earl of Harrington, on the proposed Fortifications round London. A Defence of the Volunteer System, and the Means of employing it to the greatest Advantage. And a correct military Description of Essex and Kent, with the military Roads and strong Positions in those Counties.* By Colonel George Hanger. 8vo. 4s. 6d. *revised.* Stockdale. 1804.

Colonel Hanger, in this work, re-publishes a part of his 'Military Reflections on the Attack and Defence of London,' which appeared in 1795, and were noticed in the eighteenth volume of our Second Series. To this, he now adds some remarks on the present invasion; a warm defence of the volunteers against the infamous aspersions thrown on them by some authors; with different collateral subjects. His observations on the invasion are spirited and interesting: they point out, in the strongest light, the difficulty (we may add, the impossibility) of its being attempted with success. On the whole, colonel Hanger's 'Reflections' deserve attentive consideration. He displays no inconsiderable military knowledge; and his patriotism is warm and animating.

ART. 16.—*Rassurez vous; or the Improbability of an Invasion, and the Impossibility of its Success demonstrated.* 8vo, 1s. 6d. Longman and Rees. 1803.

Spirited and satisfactory.—Who's afraid?

ART. 17.—*A Letter to Napoleon Buonaparté, styling himself the Government of France and the Envoy of God; exhibiting a complete View of his moral and political Conduct. With Notes, and a Sketch of his Life. Translated from the French of the Chevalier Tinsau. 8vo. 2s. 6d. Harding. 1803.*

Injuries excite indignation. Our author's feelings are acute; and their expression is of course animated and severe. The object of his censures undoubtedly merits the worst that can be said: but we know that the Devil was not answered by railing; and we are almost weary of abusing even the Corsican.

ART. 18.—*Thoughts on the present State of Affairs, and the Prospect of Invasion. Addressed to the Volunteers of the United Empire, and the People. By a Friend to his Country. 8vo. 1s. Asperue. 1804.*

We cannot commend these thoughts as highly judicious, though the author evidently means well. His object is to show that Bonaparte is certainly resolved to invade some part of the United Kingdom, and to urge the continuance of the volunteers, or to increase their numbers. Many, we know, still remain, who could be actively serviceable; but if, as has been asserted, the volunteers have learned too much, it is some gratification that there are numerous bands still in readiness, sufficiently undisciplined even to satisfy Mr. Windham.

ART. 19.—*Some Observations on the Propriety of effectually employing our present military Forces against France: and a few cursory Remarks on the threatened Invasion. 8vo. 1s. 6d. Hatchard. 1804.*

Our author wishes to revive the chimerical idea of a coalition against France. We fear it is truly visionary. France stills holds too bold a front to be attacked with a prospect of success: and, though we anxiously wish, with every true Briton, not to wait in fearful expectation, not to wear away our spirit and our powers in a defensive warfare; yet, where to place the blow, forms the chief difficulty: it may yet, perhaps, be discovered; and then the Corsican will feel, as on the sands of Egypt and Syria, what Britons can effect.

RELIGION.

ART. 20.—*Inscribed to the Million of loyal Volunteers, (and intended to be the Soldier's Manual).—Sennacherib defeated, and his Army destroyed: a Sermon, preached at Wanstead, Essex, by the Rev. S. Glasse, D.D., F.R.S., &c., on Sunday, the 4th of September, 1803. 8vo. 1s. Rivingtons. 1803.*

In this sermon, the doctor does not attempt to display the pride of learning, or the fascination of eloquence: he calls it, what it is, a plain discourse, preached before the Wanstead volunteers, and, intended, in the publication, to be 'the soldier's manual.' The text is taken from the second book of Kings, where Hezekiah and his people put on sackcloth, and fasted before God, at the threats of Rabshakeh, the Assyrian general; and the subject is treated, as all subjects should be treated in the house of public devotion, with a reference to our spiritual amendment, not by remarks on political distinctions or instructions for martial operations. The zeal of Dr. Glasse makes

us smile : he dedicates his sermon to the *million* of volunteers who have offered their services, whilst every volunteer who reads the papers knows that there is not half that number in arms. This gasconade, however, may be pardoned, for the sake of the loyalty that dictated it : and, thanks to the public-spirited men who have so willingly come forward, there are enough of them enrolled to check the aspiring views of the enemy, and make him look at them 'with fear and trembling.'

ART. 21.—*A Sermon, preached at the Parish-church of Gillingham, in Kent, on Sunday, July the 31st, 1803; on Occasion of the united Exertions of his Subjects, being called forth by his Majesty, against the threatened Invasion. By William Chafy, M.A., &c. 8vo. 1s. 6d. Rivingtons. 1803.*

There is hardly any thing in this sermon which can distinguish it as having been delivered before a military body : it has but little political disquisition, and little sounding of the trumpet to battle. The arguments offered in it are principally of a spiritual nature. Strike out of it thirty or forty lines, and it may be preached on any Sunday, before any congregation ; where it will always merit the character of a sound, pertinent, and practical discourse.

ART. 22.—*The Royal Soldier. A Sermon, preached at the Parish-church of St. Laurence and St. Mary Magdalen, Milk-Street, before the Right Honourable the Lord Mayor, Aldermen, Recorder, and Sheriffs, of the City of London. By William Best, D.D., &c. 8vo. 1s. Robinsons. 1804.*

Whoever has had much conversation with clergymen, must have heard of the *vamping* of sermons. The one before us is a sermon *vamped* : but what could induce the *cobler* to undertake the *job*, it is beyond our skill to determine. Dr. Best, it seems, preached the original before the lord mayor just after the duke of Cumberland had defeated the rebels in Scotland ; and he dedicated it to his royal highness. The editor makes his alterations, and dedicates it to the duke of York ; without considering that the circumstances of the times are not similar, and that there was a difference in the services and successes of the two illustrious personages. To use the language of the link-boy to Mr. Pope, 'it would have been easier to make two new sermons than to mend this.'

ART. 23.—*Sermons on various Subjects. By Alexander Hewatt, D.D. 8vo. 7s. Boards. Cadell and Davies. 1803.*

These sermons are, as the title-page announces, miscellaneous, and generally upon moral subjects. The various duties of life are explained in appropriate terms. The subjects are, Piety—purity—the deliverance and destination of Moses—the compassionate and royal benefactress—filial wisdom and gratitude—filial folly and disobedience—benevolence—beneficence—man's fall and restoration—the sufferings of Christ—the necessity of holiness under the Gospel—affliction—paternal tenderness—loyalty and fidelity—friendship—the love of our country. If these discourses do not soar very high, they do not fall at any time below the common level of this species of

composition; and a favourable estimate may be made of them from the following extract.—

‘Gold is the idol of every traitor, and he that proves faithful to his king and country for a great reward only, will betray them both for a greater. What was the method which Constantius Chlorus took to try the souls of his public servants, both civil and military? Being friendly disposed towards the Christian religion, and sensible how hard it was to know the human heart; we are told, that he assembled his officers and judges, and proposed to them this condition, either to sacrifice to demons, or leave the court and their places to others, giving each liberty of choice. By this device, he divided his servants into two parties, into men of principle, and men of the world. Some accordingly, rather than abjure the faith of God and Christ, immediately resigned their places: while others of more convenient principles, in order to retain their posts of honour and profit, renounced their religion. In consequence of such discovery, what did the sagacious emperor? He dismissed the base idolators, and time-serving apostates, but retained the men of principle and probity; judging, that such men as had proved perfidious to their God and Saviour, could not be expected to prove steady and faithful friends to their emperor. Whereas, those who refused to part with God, and relinquish their religion for any earthly consideration, were men that might be depended on, trusted as the confidential servants of their prince, and considered by him as the fittest persons, in all emergencies, to be protectors of his person and guardians of his empire.’ p. 347.

ART. 24.—*The prophetic or anticipated History of the Church of Rome, written and published six hundred Years before the Rise of that Church. In which the prophetic Figures and Allegories are literally explained; and her Tricks, Frauds, Blasphemies, and dreadful Persecutions of the Church of Christ are foretold and described. Prefaced by an Address, dedicatory, expostulatory, and critical, to the Rev. Mr. Whitaker, Dean of Canterbury.—To which are added, I. A Pill for the Infidel and Atheist; in which the divine Authority of the Apocalypse is logically and philosophically proved. II. A Word to the Editors of the Gospel Magazine, and Theological Review. III. The Errors and Misrepresentations of Bishop Sherlock, in his Discourses on the Prophecies, detected and refuted. By Joseph Galloway, Esq., &c. 8vo. 6s. Boards. West. 1803.*

The study of prophecy in general, and particularly of the prophecies in the book of Revelations, has been constantly held up by us as one of the most important duties of a clergyman, and incumbent also on every one who professes the Christian religion. The difficulties in the subject, and the errors into which great and learned men have fallen, are no reason against inferior capacities being occupied in these holy meditations. If they take up their Bible without prejudice, and duly reflect on the great objects laid open to their view—no less than the history of the world from the beginning to the conclusion of time—they cannot but receive much improvement from their studies: they will perceive the finger of God in all his works; and his moral government will be ascertained as clearly to them in the

affairs of men, as his power in the wonders of the natural world. We repeat these sentiments, which are continually to be found in our preceding volumes, because we have now in our hands a work whose author is most violent in his attacks upon all reviewers, and would class us among those whose principles it has always been our object to contend against—the philosophists and French Encyclopædists.

It is not by any means in favour of a writer, that he is so outrageous against every kind of criticism. Surely he might find some persons, amidst the great number into whose hands his works have fallen, that would favour his undertaking; but he seems particularly unfortunate; and in an address of forty-eight pages, 'dedicatory, expository, and critical,' to the Rev. Mr. Whitaker, he shows that, with all his study, he has not imbibed a very Christian spirit, nor can bear with an unruffled mind the slightest degree of contradiction. We will therefore indulge this petulant author. He shall receive no mortification from us. We will not point out those things in which we might, by candid minds, be allowed to differ from him in opinion. We will not expose ourselves to the wantonness of wrath and caprice. Since he is so indignant against criticism and critics, he cannot but rejoice that his work is here simply announced to the world without censure or applause: and, wishing the author a better temper and a more enlarged view, both of the present, past, and future, we leave him and his works to their destined course: the course of the latter we will not anticipate.

ART. 25.—*A Sermon, preached to the Loyal Macclesfield Forresters, on Sunday, November 27, 1803. By Melville Horne, Minister of Christ Church, Macclesfield. 8vo. 1s. Button and Son. 1803.*

This discourse is written with considerable energy: the following personification of the French republic is bold and spirited, and would have done credit to its author, if delivered any where else but from the pulpit:

'He possesses every feature calculated to inspire terror. His stature and proportions are enormous and gigantic. France, Italy, Savoy, Piedmont, Switzerland, Belgium, and Holland are the several members of this dreadful foe. One half of Europe constitutes the huge Colossus of his might, and the other half trembles and crouches at his feet. Destitute himself of pecuniary resources, he lays whole nations under contribution. At his stern and rapacious command, his vassal kings surrender the gold and silver of Peru, the wealth of Brazil and *Naples*, the industry of Holland, and the commerce of the North of Germany. His soldiery are veterans *flushed* with victory, and *fleshed* with slaughter; inured to hardships, familiar with danger, and skilled in all the arts of war. They have waded through seas of blood, and marched over plains of carnage. Lodi, Arcole, and Marengo display their sanguinary trophies; the disciplined Prussian, valiant Austrian, and hardy Russian, attest their active valour and patient fortitude. The flaming villages of Germany and Helvetia, the cold-blooded massacre of [*at*] Jaffa, the violated daughters of Swabia and Hanover, the merciless requisitions extorted wherever they go, and the more than human horrors of their warfare in St. Domingo, are dreadful witnesses, that they have heads to contrive, and hearts and hands to perpetrate every crime.' p. 4.

ART. 26.—*A Sermon, (dedicated, by Permission, to his Majesty) preached in the Parish Church of St. Mary, Newington, Surrey, on Sunday, the 16th of October, 1803, before Lieutenant-Colonel Gaitskell, of the first Regiment of Surrey Volunteers, and before Major Thomas Burne, Esq. and the other Gentlemen of the Committee and Corps of the Newington Division. By Robert Dickinson, Curate. 4to. 1s. Rivingtons.*

We should suppose Mr. Dickinson not to be much in the habit of composition, from this specimen. Like young authors, he does not know how to fix bounds to his subject. He talks a little of every thing, and but little to the purpose. His intentions, however, are good, and his heart loyal: time and practice may make him a better writer.

ART. 27.—*A Discourse delivered to Volunteers for Defence of the Nation, and others, at Scampston, on the Day of the General Fast, October 19, 1803. By Francis Lee, M. A. &c. 8vo. 1s. Stockdale.*

This address is founded on the humiliation of David, at the remonstrances of God, when the destroying angel had drawn the sword of God's vengeance over the land of Judah. It is not remarkable for any striking beauties or glaring defects. The good people of Scampston seem to join us in this opinion; for it does not appear that they were very importunate in their request for its publication:

ART. 28.—*An Address to the Volunteers of Bromley and Bow, Middlesex, and of West-Ham, Essex. Delivered in the Baptist Meeting-House, Bow, on Lord's Day Afternoon, December 18, 1803. By William Newman. 8vo. 1s. Button and Son. 1804.*

We can scarcely perceive how the volunteers of Bromley, &c. were collected at the baptist meeting-house. Yet we might have been sorry at their absence, as this discourse is well adapted to such an assembly. It does not exactly meet our ideas; for it resembles too much the works of the spiritualisers of the last and former centuries, and has perhaps too large a share of the unction of a sect.

MEDICINE.

ART. 29.—*Experiments and Observations on the Cortex Salicis Latifoliae, or broad-leaved Willow Bark, illustrated with a coloured Plate; interspersed with general Observations and Remarks on the different Species of Cinchona, &c.; general History and progressive Introduction of the Salix Latifolia, &c. By George Wilkinson. 8vo. 4s. 6d. Boards. Longman and Rees.*

The virtues of the broad-leaved willow have occurred to us in different publications; and the works of Mr. James and Mr. White, on the subject, published in 1792 and 1798, are noticed in our volumes of the Second Series, 6th and 26th respectively. Mr. Wilkinson has engaged at a somewhat greater length on the inquiry, and brought forward additional testimonies of its utility. Of the Peruvian bark he prefers the red kind to the thinner quills of a cinnamon colour, and the yellow to both. The angustura he supposes, with Mr. Brand, to excel the cinchona as a stomachic, but not as a febrifuge.

The history of the introduction of this medicine is followed by its

botanic description, a description of its sensible qualities, its preparation and mode of exhibition. Mr. Wilkinson prefers the decoction to the infusion and powder; and, as he seems to rest much on his own mode of preparation, we shall add it. An ounce and half of the dry bark, reduced to a coarse powder, is macerated in a quart of water for six hours, and then boiled over a slow fire for a quarter of an hour or twenty minutes, to be strained for use. The common dose is an ounce and half two or three times a day.

The author next introduces a good account of the tanning principle, from M. Seguin; and then proceeds to particular experiments. From these he concludes, that the broad-leaved willow bark possesses a larger proportion of the tanin than oak, yellow, red, common, or angustura bark, and yields only, in this respect, to tormentil. The gallic acid he thinks more abundant in those barks which contain tanin, than in those that do not; and when the tanin is precipitated by jelly, some of the gallic acid is combined with the precipitate. Decoctions of these barks are stronger than infusions; and water extracts the astringency more powerfully than spirit. The astringency and antiseptic power, but not the bitterness, were found to be in proportion to the tanin. Several cases of the good effect of this medicine are added.

ART. 30.—*A practical Essay on the Analysis of Minerals, exemplifying the best Methods of analyzing Ores, Earth Stones, inflammable Fossils, and mineral Substances in general. By Frederick Accum, Teacher of practical Chemistry.* 12mo. 7s. Boards. Kearsley.

This little compendium is excellently contrived to assist the less experienced analyser; and even the more improved chemist will find in it hints of no little importance, which he can scarcely discover in systematic authors. We allude to some of the new earths, and particularly to the augustin. The means of obtaining this earth from its matrix is, we believe, only to be found in a German pamphlet of Gottling.

ART. 31.—*A Series of popular Chymical Essays: containing a Variety of Instances of the Application of Chymistry to Arts and Manufactures; the Explanation of natural Phenomena; and to other useful Purposes. By Fenswick Skrimshire, M.D., &c.* 12mo. 4s. Boards. Johnson. 1804.

This is an elegant popular introduction to chemistry, with some account of its connexion with different arts, which are also shortly described. It must of course be superficial and concise: but the detail is perspicuous and correct; nor have we seen any work better calculated to excite the curiosity of a young man, or urge him to attain more complete knowledge of the science. A short account of a mineral water near Wellinborough in Northamptonshire is added: it resembles the Tunbridge water, but contains a larger proportion of calcareous earth, dissolved by means of carbonic acid gas: hence, after some time, it appears to be a restraining.

POETRY.

ART. 32.—*Invasion; a descriptive and satirical Poem. By J. Amphlett.* 8vo. 4s. Boards. Longman and Rees.

The author, in his preface, not only deems it necessary to apologise

to his subscribers for a delay in the publication of his work, caused by a variety of cross accidents, but seems likewise almost disposed to lament that it could not have made a more early appearance:—‘It is too late,’ says he, ‘in the day of enthusiasm: every bookseller’s shop is loaded with works of a similar nature, which may be traced from the first wits of the time down to the most illiterate bellman.’—This is indeed true: the ever-to-be-honoured zeal of the nation, at this important crisis, has made us what Mr. Amphlett calls a *writing, fighting* island. But the circumstance needs not alarm him: his intrinsic merit cannot be affected by other publications; not so say that but few of them have any pretence to enter into competition with his. The multiplicity of articles which at this moment call upon us for admission, preclude our giving much room to the poem before us; but the small quotation which we are able to make will convince our readers that the author is possessed both of strength and sweetness.—

‘ See from his task the rustic hero start,
Like the young tiger on his prey to dart.
From ev’ry city pours the daring host,
And ev’ry village too its train can boast;
In ev’ry breast the gen’rous ardour glows,
In ev’ry vein the kindling current flows;
Save, where fell scowling Prejudice presides,
Or Reason wanders *’neath* the lunar tides;
Or sordid principles usurp the reign,
Or wild Ambition tempts his meagre train;
Or where unblushing Party rears her crest,
Scaring each happier feeling from the breast.
‘ Shame on the mind that listless courts its ease,
And the world’s foe with frigid calmness sees;
Views with insulting unconcern, the strife
That threatens all that gives or gladdens life.
Avaunt ye slaves of Party’s fretful crew,
Who pow’r and rule through *thick and thin* pursue;
And who, to gain the toys that pow’r bestows,
Will truth and falsehood, right and wrong oppose:
Who, ’gainst the torrent of the patriot storm,
Would senseless stem the cock-boat of reform;
Yield with remorseless hand what valour gave,
Your country barter and yourselves enslave.
Hence ye unholy crew from honour’s post:
And with you, Affectation’s saintly host;
With philosophic witchery possess’d,
Doom’d on this goodly earth to hunt for rest;
A prey to fancied woes and real fears;
Mocking humanity with lady tears:
Who turn with swelling heart and moisten’d eye,
From snail unhous’d, or persecuted fly;
Yet view, with nerves compos’d, through op’ra glass,
Weary and faint the exil’d negro pass.’ P. 25.

Mr. Amphlett is not, however, entitled to unqualified praise: *’neath* for *beneath*, in the above quotation, is a most cacophonous ellipsis—*thick and thin*, a vulgarism that we were truly astonished to meet with—

and if he turn to page 46, he will discover the ensuing very awkward repetition :

‘ Pour’d on the thick’ning plain their *vet’ran* host.’

In the ninth following line :

‘ Where many a *vet’ran* victory——’

And nine lines after,

‘ Drank the rich current of your *vet’ran* blood ;’

surely the delay of his work might have enabled him to get rid of one, if not two, of these *veterans*, as well as of the other blemishes. Yet it is not now too late. He thinks that the poem may cease to be interesting when the noise ceases that gave it birth. We must flatter him by saying this will depend upon himself: if he will carefully revise it with those abilities which he appears to us to possess, and form it into a volume with some other pieces in his best style, we see no reason why it may not occasionally afford pleasure to some rhyming patriots, when his bones and ours are mouldered into dust.

ART. 33.—*The Christmas Holidays. Dedicated to Mrs. H. C. Combe. By Henry Whitfield, M. A. &c. 8vo. 6d. Highley. 1803.*

Mr. Whitfield will not expect much praise for this little poem. His verses continually strike the reader as imitations: yet the combination of these imitations is not unpleasing. Those lines are the best, which paint the young hero on the coach-box.

ART. 34.—*Beneficence: or, Verses addressed to the Patrons of the Society for bettering the Condition, and increasing the Comforts of the Poor. By Thomas Alston Warren, B. D. &c. 4to, 2s. 6d. Rivingtons. 1803.*

The goodness of the author’s heart, exemplified in the choice of his subject, might teach him to lay aside all fears of the ‘ wheel ’ or the ‘ gibbet ’ of criticism. We cannot call his poetry excellent; but, at the same time, by no means can we call it contemptible. Mr. Warren is right in wishing that he had composed his poem in longer measure; the versification he has chosen, has been evidently the cause of much inconvenience to him.

‘ The vine which *annual* yields repast,’

and

‘ But if her dart should Sorrow aim,
Its wound shall soothing care assuage ;’

could not have been suffered to pass, by classical judgement, had not a short metre fettered the poet. Yet these faults occur but seldom, while many of the stanzas are highly respectable; particularly the second and third on the life-boat, and those that describe the instruction of the deaf and dumb.

DRAMA.

ART. 35.—*The Counterfeit, a Farce, in two Acts, as performed at the Theatre-Royal, Drury-Lane. Written by Andrew Franklin. 8vo. 2s. Robinsons. 1804.*

The plot of this little piece is founded on the deception of a ser-

vant, who impudently assumes the name of his master, colonel Ormond, to whom the governor had committed the care of his estate. This contrivance produces some pleasant bustle through a couple of acts, till the arrival of the governor and the colonel brings the *counterfeit* to light.

ART. 36.—*Une Folie, a Comick Opera, in two Acts. Being a Translation from the Original of 'Love Laughs at Locksmiths.' A Piece performed at the Theatre-Royal, Hay-Market, with universal Applause. 8vo. 1s. 6d. Hurst. 1803.*

The English name given to this drama by the translator, is 'A Wild Goose Chase.' The plot of it is the confinement of a young lady by her guardian, a painter, and her release from captivity by her lover, an officer of dragoons. The interest is kept alive by the contrivances of *Florival* and his man *Carling*, who over-reach the vigilance of *Cerberti* the painter, and gain admittance into his house. This translation was never acted: the reason given for it, the reader finds in an address to the public; to whom it is also stated, that if 'Love Laughs at Locksmiths' had been printed, the Wild Goose Chase had never appeared.

'The following translation from the favorite French piece called "Une Folie," was finished in October 1802; and then shewn to an actor of eminence and respectability at one of the winter theatres, (under the title it now bears) who approved it, but declined bringing it forward because another translation was in idea.—In December following, it was seen by a person of consequence belonging to the Haymarket theatre, who very flatteringly said, that provided it was not previously performed at one of the winter theatres, it might be thought an acquisition by the manager of the Haymarket.

'No further notice had been taken when the Haymarket season commenced,—soon after which the translator was informed, that another translation of the same piece had been prepared, and was then in rehearsal, which appeared in July, under the title of "Love Laughs at Locksmiths." p. iii.

NOVELS.

ART. 37.—*The Two Marillos, or the Mysterious Resemblance: a Romance. By Miss West. 3 Vols. 12mo. 9s. Boards. Hughes.*

The tale of two *Amphitryos* has been so often told as to lose its interest: in this novel, however, it is told well; and the distress occasioned by the ambiguity in the former part of the work is raised with skill. The *dénouement* is not equally happy. We suspect this to be a translation; for we can scarcely think that a young lady would colour her scenes so highly, if she had not a prototype: in fact, we should suppose her really ignorant of effects which she so minutely pourtrays. In this respect, the work is frequently reprehensible.

ART. 38.—*The Swiss Emigrants: a Tale. 12mo. 4s. Boards. Longman and Rees.*

A pleasing and interesting narrative—we can scarcely call it a tale, as this implies some degree of fiction. The whole is apparently from

the heart ; and it will beguile the feeling mind of Pity's softest drops. —Can wretches who have excited such miseries, continue to exist ? Yes : such are the decrees of Providence. In the natural world we have volcanoes, earthquakes, and serpents : we have also ———

ART. 39.—*Hell upon Earth. Translated from the German. 2 Vols. 12mo. 4s. Boards. Hughes.*

A dismal tale of the German school, which might easily have ended happily ; and then we could have added, that it contained at least one interesting page. Were we believers in the efficacy of penance—whatever were our sins, we should at least hope to have expiated a part by reading such trash, and to have had *our*—punishment 'upon earth.'

ART. 40.—*Nature, or a Picture of the Passions. To which is prefixed an Essay on Novel-writing. By J. Byerley. 4 Vols. 12mo. 14s. Boards. Highley.*

This work may be a picture of the passions, since, as the motto informs us, they 'have their ebbs and flows ;' and it will not be remarkable if we find the tide at its lowest ebb. It is not, however, 'nature ;' not a single character, not an event, is probable : the whole is a tissue of absurdities and inconsistencies, too disgusting even for the craving irregular appetite of a modern novel-reader. The language is equally exceptionable ; and each page is broken into paragraphs, without any regard to the conclusion of a subject, or even a speech. Of plan, of plot, or character, there are not the smallest traces.

What can we say of an essay on novel-writing from such an author?—nothing, certainly, very favourable. To correct his crudities and absurdities would be a tedious and useless task : to the gulf of oblivion, then, the whole must be at once consigned : it sinks, and is heard no more.

MISCELLANIES.

ART. 41.—*The Report of the Evidence, and other Proceedings in Parliament, respecting the Invention of the Life-Boat. Also several other authentic Documents illustrating the Origin, Principles, and Construction of the Life-Boat, and its perfect Security in the most turbulent Sea. With practical Directions for the Management of Life-Boats. By Henry Greathead. 8vo. 2s. Asperne. 1804.*

We would willingly, under this article, if we had room, give our readers a particular account of the construction of the life-boat ; an invention which has been reserved till these latter ages, to confer immortality on its projector. The form of this boat is the most simple imaginable ; being the fourth part of a spheroid. Its length is thirty feet, its extreme breadth ten. A wooden bowl divided in half will give a good idea of the life-boat ; the difference is, that the half bowl being the quarter of a circle, will be broader in proportion to the length than the quarter of a spheroid. The ends of such a boat will of course lie higher out of the water than the midships, and the bottom will necessarily be a curve : when we have added to this that the sides are flanked with cork sixteen inches under the gunwale, and

that the boat is in part lined with the same material, it is literally giving the whole outline of this important discovery.

'The peculiar nature of the curvature of the keel of this boat, is the foundation and basis of its excellence. It regulates in a great measure the shear with the elevation towards the ends. This construction spreads and repels the water in every direction, and enables her to ascend and descend with great facility over the breakers. The ends being reduced regularly from the centre to less than one-third proportion of the midships, both ends are lighter than the body section. By means of the curved keel and the center of gravity being placed in the center of the boat, she preserves equilibrium in the midst of the breakers. The internal shallowness of the boat in the body section, occasioned by the convexity of the keel, and the shear at the top, leaves so small a space for the water to occupy, that the boat, though filled with water, is in no danger of sinking or upsetting. The buoyancy of the boat when filled with water, is also assisted by the cork being placed above the water line.' p. 21.

The liberal mind of the inventor, Mr. Henry Greathead, of South Shields, led him to make his discovery public, instead of appropriating it to himself by a patent. The Literary and Philosophical Society at Newcastle, impressed by his disinterestedness, requested their member, Mr. Burdon, to lay the circumstances before the parliament, which has, in consequence, bestowed upon him a premium of 1200/.

ART. 42.—*An Account of Louisiana. Being an Abstract of Documents delivered in, or transmitted to, Mr. Jefferson, President of the United States of America, and by him laid before Congress, and published by their Order.* 8vo. 1s. 6d. Hatchard. 1804.

This vast tract, acquired by America, is little known; and either it is unbounded, or its limits are imperfectly ascertained. Its productions and its soil will probably afford much interesting information: we are here told of a vast mountain of rock-salt, and of a cave of salt-petre. The accounts are, however, too crude to merit our particular notice in their present state. Two circumstances are connected with the possession of Louisiana: the boasted capital of America will be in a corner of the empire, and Spain must hold Mexico only from the forbearance of the United States. Had New Orleans a capacious harbour, it would be the capital of the new world.

ART. 43.—*Statistical View of France, compiled from authentic Documents. By the Chevalier De Tinsseau.* 8vo. 10s. 6d. Boards. Printed for the Author. 1803.

Our author has in this volume given us a full and minute account of the divisions, towns, and population of France. It has every appearance of being also authentic! From this view, France—we mean France as it was—appears to contain twenty-eight millions of inhabitants. The present population of the whole kingdom, including the new acquisitions, exceeds thirty-three millions. We agree, however, with the author, that a spirited compact population of fifteen millions—reduced, if the reader please, to twelve—has nothing to fear from this mass.

ART. 44.—*Epitome of the History of Malta and Gozo. By Charles Wilkinson. Small 8vo. 6s. Boards. Miller. 1804.*

We lately had reason to complain that Malta, situated between Europe, Asia, and Africa, had not sufficiently shared the attention of geographers. Historians had voluminously described the heroic actions of which it has been the scene; but minuter details were still wanting. On this account we carefully abridged the description of Malta which Mr. Anderson offered us; and the present work supplies an epitome of its ancient history. On a professed compilation, and an abridgement, we need scarcely enlarge, nor examine some of the more disputable portions of its most early history. The present is a neat little work, well printed, and illustrated with a map of Malta and the two adjoining islands.

ART. 45.—*Evening Amusements; or, the Beauty of the Heavens displayed. In which several striking Appearances, to be observed on various Evenings in the Heavens, during the Year 1804, are described; and several Means within Doors are pointed out, by which the Time of young Persons may be innocently, agreeably, and profitably employed. Intended to be continued annually. By William Friend, Esq. M. A. &c. 12mo. 2s. 6d. Boards. Mawman. 1803.*

We are greatly pleased with this little work. It gives, in the most familiar and agreeable manner, the first lessons of astronomy, uniting amusement and entertainment. It should be the companion of every evening walk; and, if a celestial globe, rectified for the day, be previously examined, the instruction would be more clearly comprehended, and more deeply impressed.

ART. 46.—*Letters written by Henry Haldane, Esq. &c. to the Right Honourable the Earl of Chatham, K. G. &c. 8vo. 1s. 6d. Debrett. 1084.*

To follow Mr. Haldane's statement, and the foundation of his complaints, would lead us into discussions not suited to a literary journal. We perceive the shade of difference by which the master-general's conduct has been influenced; but this is not a subject of general importance. Mr. Haldane thinks himself aggrieved, and states his complaints with a calm dignified propriety.

ART. 47.—*Two Letters from Satan to Bonaparte. Edited by Henry Whitfield, M. A. &c. 8vo. 3d. Highley. 1803.*

Old Nick compliments, in these letters, his friend, the first consul, on the Jaffa exploit, and his other achievements of glory upon earth; but we should have been much better pleased with him, if he had sent him a *pressing* invitation to pay a speedy visit to his friends below. We are not informed by Mr. Whitfield how these epistles came into his possession; but we beg leave to hint to him, that, if Satan should again spell *Heliogabalus* wrong, it is *his* duty to spell it right. Unless they be duly pointed out in a note, an *editor* is answerable for *his author's* blunders.

ERRATA.

In our last Number, Page 122, line 37, for passages read pages.
— 174, — 20, for rosaque read rosa quo.